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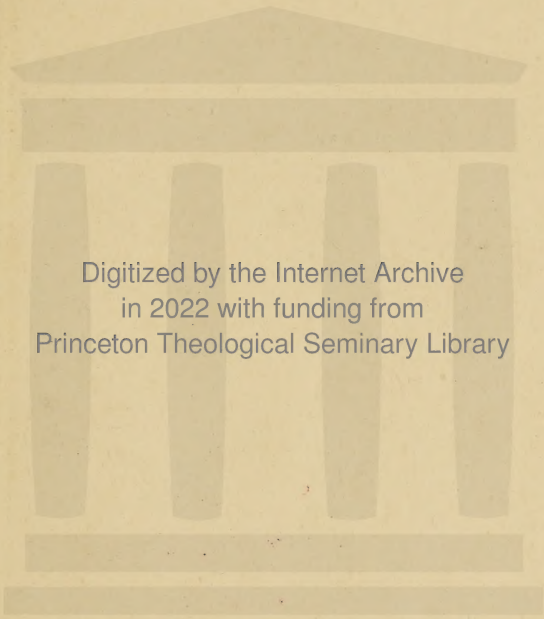
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THE

TRUE SCRIPTURAL SABBATH

VINDICATED AND ENFORCED;

AND

THE ANTI-SCRIPTURAL CHARACTER

OF WHAT IS CALLED

"THE CHRISTIAN SABBATH," EXPOSED:

BEING

A REVIEW

OF

PROFESSOR MILLER'S LATE PAMPHLET,

ON THE

"PHYSIOLOGY OF THE SABBATH,"

BY

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Oh! that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

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NOTE TO PROFESSOR MILLER.

My Dear Sir.—It is only after much and protracted hesitancy that I have ventured to address you upon the subject of your late Lectures on the Sabbath question. Where possible, I would not strive: and I have many other interesting avocations which interfere with my doing justice to this one, which I regard as most solemn and momentous. Besides, it is not often that controversy is attended with much profit. At the same time, God's people are exhorted to contend earnestly for the faith which was at one time delivered to the holy ones: and this object, under present circumstances, I solemnly believe to be that which I have alone in view. Long, as you know, I was a devoted and zealous advocate for the system of Evangelicism; a system which has now so many and devoted partisans. Ultimately, in the kind providence of God, I was led to know that that Evangelicism had no claims to respect greater than were those possessed by the religion of the Pharisees in the time of Christ's sojourn here below. Its characteristics are as marked in the nineteenth century as they were in the first. It is beautiful outwardly, it has a zeal for God, and it compasses sea and land, through the agency

of zealous and devoted Missionaries, male and female; and I verily believe, makes those misled by them, as said by ONE of old who could not err, "more the children of Hell than themselves!" What a fearful picture is this! How it excited, and sometimes enraged those to whom it was first addressed: and its influence is not, we believe, less now. Then, too, the topic of THE SABBATH was a most leading one, as it now is. Let me then entreat you, my Dear Sir, and any who may favour these somewhat hurried pages with a perusal, to try to banish early inculcated prejudices, and long cherished principles; withal forgetting not, That strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it, and that wide is the gate, and broad is the way that leadeth unto destruction, and many there be that go in thereat: Nor that other equally striking and solemnizing interrogatory—When the Son of Man cometh, shall he find the faith on the earth? As it was in the days of Noah, so shall it be when the Son of Man cometh. As it was in the days of Lot, so shall it be when the Son of Man cometh; they did eat, they drank, they married wives, they were given in marriage, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even so shall it be in the day when the Son of Man is revealed.

My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, which can hold no water.

PART I.

A BRIEF EXPOSITION OF

I.—The Believer's Sabbatism. II.—His Christian Life. and, III.—The Lord's Day Festival.

1. As the dawn of morn to the benighted and forlorn traveller, so to the earnest inquirer is the Truth, in the midst of conflicting opinion and misleading misconception. This conviction induces me at once to commence with an humble and earnest attempt to present to you, Dear Sir, and to the reader, a plain didactic account of the all-important subject now before us; and that in a threefold view; 1st, *The Believer's Sabbatism*, essentially enjoyed by every one who has fled from the wrath to come, and has found a hiding place from the storm and tempest, in the sacrifice once offered upon Calvary's cross. 2nd, *The Christian's Life;* the renewed life of the Christian: he being made a partaker of the divine nature; and, now, ever endeavouring to live for Him who died for him, and rose again, the witness of his conduct, and ere long his judge. And, 3rd, *The Lord's Day Festival*, appointed by Christ, in connection with *the Lord's day*, the exponent and proof that its happy participant was dead and is alive again, was lost and is found. These three particulars understood and appreciated, viz. *The Believer's Sabbatism,—The Lord's life, or day, in Christ*, and *The Lord's-day Festival*,—it will be at once perceived, with God's blessing, that the divine injunctions given in the New Testament, are thoroughly recognised, respected, and ac-

complished; whilst all the rubbish of false doctrine, confusion and error respecting the Sabbath-day, and the affiliated topics, will then readily be dispelled, as the grim night-mare before returning consciousness, repose, and peace. Though the exposition may appear somewhat novel, it is far from being so; and I trust it may be appreciated and adopted, not only as essentially true, but as comprehending for every one, "the one thing needful." And with all its weighty importance, the subject is so clear and resplendent that it requires God's blessing alone to be admired and adopted as soon as it is apprehended and believed.

2. The leading traits of the history of our race are familiar, in these highly favoured countries, to the vast majority, as household words. The Almighty at the first created man in his own image and likeness, and, as his vicegerent, gave him dominion over the works of His hand. He moreover planted a garden in Eden, and there he put the man and his helpmate, with this solemn charge and injunction: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof, dying thou shalt die." With this solitary requisition man did not comply. He violated God's law; he ate the forbidden fruit; he fell from his estate of innocence and bliss, and, with all his posterity, became obnoxious to a fearful curse, both in this world and in that eternal one which is to come. Then was that old serpent, the devil, condemned; and our first parents were subjected to the dread sentence,—"Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: in the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it was thou taken: dust thou art, and unto dust shalt thou return." Immediately Adam and Eve were sent forth from Eden; cherubim, and a flaming sword, precluding all access to the tree of life! Sad, indeed, was their experience; and their posterity, in every generation, have shared their fearful and melancholy doom.

3. The history of the human family, from Eve's first-born, Cain, to the present day, and the cognizance and increasing consciousness of every one's experience, are such as to vindicate the Divine sentence, and solemnize the most thoughtless of our race. The slightest glance at man's history most visibly demonstrates this. The first-born of mankind brought an offering to Jehovah, as did Abel. And Jehovah had respect unto Abel and his offering, but unto Cain's He had not respect. And Cain was very wroth. And he talked with Abel his brother; and when they were in the field he slew him. And Jehovah said unto Cain, "Thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth; a fugitive and a vagabond shalt thou be." And Cain said to Jehovah: "My punishment is greater than I can bear; every one that findeth me shall slay me." How fearful was the lot of Cain! how appalling and dreadful his state of unrest, of UN-SABBATISM! For a moment think of it. It was symbolical of what is by nature our own.

4. Years rolled on; and the current of time wafts us to the flood. And what see we here? According to the most approved Bible reckoning, after 2348 years from Eden's bliss, the sons of God saw the daughters of men that they were fair; and took them wives of all which they chose. "And Jehovah said, My spirit shall not always strive with man. And God saw that the wickedness of man was great in the earth. And it repented Jehovah that He had made man. God looked upon the earth, and it was corrupt; for all flesh had corrupted his way. And God said to Noah: I do bring a flood of waters upon the earth, to destroy all flesh, and everything that is in the earth shall die. But with thee will I establish my covenant: thou shalt come into the ark; thou, thy sons, thy wife, and thy sons' wives. And Noah did according to all that Jehovah commanded. And after seven days, the waters of the flood were upon the earth; and continued forty days. And all flesh died that moved upon the earth, fowl, cattle, beast, creeping thing, and every man: all in whose nostrils was the breath of life." Here is another instance of

Un-sabbatism. How appalling the destruction of the flood! What a warning of an impending judgment? "As it was in the days of Noah, so shall it be when the Son of man cometh!"

5. Descend we now to the era of the advent of the man Christ Jesus, and inquire what was the religious state of our race at this most auspicious time?—The Almighty Saviour of the world, came to his own, but his own received Him not. The light shined in darkness, and the darkness comprehended it not. God verily so loved the world that he gave his only begotten Son, that whosoever believed in Him should not perish, but have eternal life. He sent his Son into the world, not to condemn the world; but that the world through Him might be saved. And, were all so saved? Let the Hebrew prophet declare: "Who hath believed our report, and to whom is the arm of Jehovah revealed? He shall grow up as a tender sucker, as a root out of a dry ground; he hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him." Pilate declared to the chief priests, and the rulers, and the people, "I find no fault in Him." And they cried, "Away with this man, crucify him, crucify him!" And what were *His* feelings towards his murderers? "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

6. And once more, take a similar glance at the present day. Numerous are the self-congratulations, and we doubt not sincere thanksgivings, offered up from almost every section into which nominal christendom is now most fearfully divided. How sincerely do many pious and devoted *Romanists* thank God that they are not as others; but are built on the true foundation of that Rock against which even the gates of hades shall never prevail! At least equally grateful are the orisons of those *Protestants* who from the heart thank God that they have escaped as

a bird from the snare of the fowler, exclaiming, The snare is broken, and we have escaped. And what can be said of this hydra-headed Protestantism, now disseminated throughout the four quarters of the globe, and divided into sections which cannot readily be numbered. The Church of England, disseminated throughout how many regions and colonies, boasting herself as the bulwark of the Reformation: her sons characterizing the Church of Scotland as Samaria: whilst the Church of Scotland, now rent in twain, exhibiting THE RESIDUARY, and what is called THE FREE CHURCH, is establishing rival soi-disant churches in every parish, and earnestly contending, the one party for the downfall of the other. And, to give but one more illustration,—for as our readers must know—the topic is nearly inexhaustible—we have what is called *Evangelicism*, divided into innumerable sections. In illustration, we state a fact as it respects the Scottish metropolis, that an individual every way qualified to make the enquiry, has lately ascertained that in the capital city, there were from Romanism downwards, between FORTY and FIFTY different sections, *soi-disant* communities, maintaining inconsistent views, and who would not, and could not amalgamate the one with the other; fifteen sections of the number agreeing that infant sprinkling was not christian baptism, but a most sinful mockery thereof. How dreadful a state is this for the Body, the Church of Christ, as sympathetically prayed for—"That they may be all ONE, as Thou, Father, art in me, and I in Thee:" and whose present condition would be symbolized by our bodily frame being divided and subdivided into as many distinct and separate portions; and then palmed upon the world as a complete and perfect exhibition of the vital human frame divine. These brief sketches, severally and collectively, are striking specimens of *the prevailing, and almost universal* UN-SABBATISM!

7. But notwithstanding the general, not to say universal assent which must be conceded by every one at all familiar with the subject, to these solemn and incontrovertible details, there is almost universally, through the

agency of the great deceiver, as we believe, an exemption made in every existing generation, by every professing religious community, from Romanism to Evangelicism, in favour of itself: and a satisfaction which is not unfrequently cherished, if it be not definitely expressed, in such words as we have referred to: "God, I thank thee, that I am not as other men are!"—And how is this self-justification to be met? We reply, by the words of Divine revelation: And we rejoice assuredly to know, that there is genuine wheat, as well as deceptive darnel! But again, we enquire, What saith the Scripture? "When the Son of Man cometh shall He find the faith on the earth?" "For as in the days of Noah, so shall it be when the Son of Man cometh. They did eat, they drank, &c., until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. EVEN SO SHALL IT BE when the Son of Man is revealed." And the day of one's death is to every one the equivalent of that stupendous day.

8. And here, according to our decided conviction, is the true standing point from which to bring under notice the real character and bearing of *The Sabbath* — THE CHRISTIAN SABBATISM.

Think for a moment of the new-formed world—how surpassingly beauteous and fair, with the garden of Eden, and the tree of life, of which man might have partaken, and lived for ever!—with Adam made in the image of God, and Eve, his helpmate: their task so interesting and delightful,—to dress the garden, and keep it, hearing the voice of Jehovah walking in the garden in the cool of the day! What a destiny, so to speak, designed for our race; and which might have continued in its innocence and bliss throughout eternity! This would truly have been a heaven upon earth, a state of felicity whose

enjoyment would have been without limit, as without alloy.

9. We may here remark that Scripture has made no revelation of the period of time during which man remained in innocence: and hence it would be vain to speculate thereupon.

10. Not so, however, as it respects our knowledge of man's fall. On this point there is no want of information,—concerning its cause—its effects, and its enduring consequences. Change, so far as we know, could scarcely have been more awful, more complete, from man—Adam and Eve—in Eden's innocence, walking in the fear and favour of Jehovah, to man tempted, fallen, condemned,—banished from the blissful bowers, and cherubim placed, and a flaming sword which turned every way, to keep the way of the tree of life!

11. Man, created for perpetual bliss, having been beguiled by the arch-enemy of God and men, and having now ruined himself, became exposed to the dreadful penalty, "In the day thou eatest thereof, thou shalt surely die." A death not of the body only, but affecting also the soul,—a death, as it regards the latter, where there is no death; where their worm dieth not, and their fire is never quenched! the miserable dupes and associates of evil spirits, fallen angels, and wicked demons, for ever, and for ever! Here indeed appeared a triumph for The Wicked One; and something even like demoniacal gratification and joy may have been experienced in the dire prison-house of the rebellious hosts.

12. And what an awful contrast here! From man in bliss unalloyed, to man thus lost, ruined, and undone. Dying, he indeed died! A subject this to us, in our present condition, shall we say unfathomable, surrounded it may be by difficulties, which the perverse and impenitent may never compass, but which, notwithstanding, seems to be the clear record of the Sacred Page, borne out, as a sad reality, by the contemplations and researches of the wisest and the best, the mighty ones of our race.

Systematic infidelity has comparatively few votaries, and, still less, respectable ones, at the present time.

13. Man then—our race—died in Adam, as saith the Scripture, "For as in Adam all died, even so in Christ all shall be made alive." And what a fact is this—a reality! True of every one without exception, of him who writes—of him who reads these lines! Man's self-love and pride instinctively rebel at such a verdict: but its truth is verified by all experience, the past, and the present, of our kind.

14. All this in God's inscrutable wisdom was—not appointed—but permitted; and for His glory, and his people's good.

15. It must then be accepted as a fact that Adam sinned, and, with his posterity, fell. And when man had thus ruined himself, then the Almighty interposed, saying, "Keep from going down to the pit, I have found a ransom." It was out of this very fall that the Almighty achieved a work more glorious far than had previously been exhibited. In Adam MAN died: in CHRIST he was made alive. And this by a wondrous scheme, whereby he is finally to be rendered impeccable; and to become one with Christ, in God, throughout the endless ages of eternity. Thus man became a partaker of the divine nature, of the new, the spiritual, and, finally, the sinless nature: a son, an heir of God, a joint-heir with Christ, for ever and for ever.

16. Have we in these few sentences dwelt too long upon man's destiny, his fall, his death? It has been chiefly that we might put in its appropriate prominence his life, his New Life in Christ. "Dust thou art, and unto dust shalt thou return." This was his condition at the flood. Noah preached for an hundred and twenty years, and, notwithstanding, made not a convert. "All flesh in whose nostrils was the breath of life, was destroyed!" Nor was there any improvement when Jehovah sent his only begotten, his well-beloved son. How argued his favoured people? "This is the heir, let us kill him, and the inheritance shall be ours! And they

killed him, and cast him out of the vineyard." And, once more, as to the present, and the future: "As it was in the days of Noah, so shall it be when the Son of man cometh." "When he cometh, shall he find the faith on the earth?" Here then, in a sentence, is man's fall, his ruin, his death where there is no death!—his want, his need of SABBATISM!

17. But, thanks unto God, there is a reverse side of the picture. "For God so loved the world that he gave his only begotten Son, that the believing in him might not perish, but have *everlasting life*." This is the good news, which the God of mercy has proclaimed from first to last, to the prisoners of hope. As saith the prophet, "A remnant shall be saved!" And how is this effected? Through God's infinite love, and matchless grace! In the earliest extant record of saving truth, it is clearly announced, "Deliver from going down into the pit, I have found a ransom!" God left not himself without witness, His wrath being revealed against all ungodliness, and unrighteousness. His "*invisibilities*" are clearly seen by the things that are made, even his eternal power and Godhead, so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. And then a scheme of reconciliation, from first to last, emanated from the God of love. "I will redeem them from death; I will ransom them from the power of the grave. O death, I will be thy plagues; O grave, thy destruction."

18. Look at the origin of this life,—at its manifestation in time, its destiny throughout eternity. Jehovah having made man out of the dust of the ground—his body—breathed into his nostrils the breath of life, and he became a living *soul*, a compound of the two, and hence in the Scripture designated from the higher principle as *soulical*. But more than this: the first man, Adam, having been made a living soul, "the last was made a quickening spirit." And so is it with the Christian. "These

are they that are soulical, not having a spirit." Every one of God's people must be begotten again. "Verily, verily," said Christ, "unless a man be begotten from above—γεννηθῇ ἄνωθεν—he cannot see the kingdom of God." Thus is he made a partaker of the divine nature. "Now," says an apostle, "we are the sons of God, and it doth not yet appear what we shall be." "As many as received Him, to them gave he power to become the sons of God, which were begotten, not of bloods, nor of the will of the flesh, but of God." "I said," exclaims the prophet, "ye are Gods, and all of you the children of the most High." And, once regenerated, plucked by divine grace as brands from the burning, and made partakers of the divine nature, there is indeed a change; all old things pass away, all things become new. Though *in* the world, the Christian is no longer *of* it: he becomes a pilgrim and stranger on the earth, declaring plainly that he seeks a better country. He leaves the broad road, he enters the strait gate, and pursues the narrow way. He knows the Shepherd's voice, and runs from the voice of strangers. He enters the ONE fold, THE HOLY CATHOLIC CHURCH, the bride of the heavenly bridegroom. He feels that he is no longer his own, that he is Christ's servant, his willing servant, that his meat and his drink is henceforward to do his Father's work, not slothful in business, fervent in spirit, serving the Lord. Living for that Saviour who died for him, the present witness of his every thought, work, act, as ere long his righteous judge,—his exceeding great reward.

19. Such his aim, his ambition, his life on earth! And what his sure portion in heaven? "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: I will come again, and receive you unto myself, that where I am, there ye may also be.—I pray for them, that they all may be ONE, as thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; that the

world may know that thou hast sent me, and hast loved them, as thou hast loved me." "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. And in the midst of the street of it, and on either side of the river, there was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the trees were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

20. And here let it be distinctly noted, that the connexion between the Almighty Scheme of Redemption,—especially the believer's spiritual condition—his new creation—his being made a partaker of the Divine nature, on the one hand, and the Christian Sabbatism on the other, is alike *close* and *essential.* Having fallen in our first parent, it is true of every one of Adam's children that there is no peace to man in his natural state: "There is no peace" saith Jehovah, "to the wicked." No peace, as it respects the one thing needful, in time, and still less in a coming eternity, to any one destitute of a hiding place, without God, and without hope in the world. In other words, all such are in a state of UN-SABBATISM, have no rest—no Sabbath. Where was the Rest after the fall? Where, at the flood? Where, at Christ's advent? Where, we repeat, at the present day? Far be it from us to abridge or limit the sovereign mercy of the Omnipotent Jehovah! But we forget not who has said, "And so a remnant shall be saved." And what we now contend for has nothing to do with a limited or a restricted number, but with a principle, viz., That unless a man is begotten again, and made a partaker of the Divine nature, he cannot enjoy the privilege, he *cannot possess* THE CHRISTIAN SABBATISM.

21. The whole record of Scripture, viewed aright, cor-

roborates this view of *the Christian Sabbath* or *Sabbatism*. Well did the sacred penman know that time past, present, future, are with Jehovah but one. He knew all,—foreknew all. And when the heaven and earth were finished, and the host thereof, on the seventh day, He who resteth never, neither is weary, rested, as above stated, not for himself, but for his people's sake, for the angelic hosts, as for man; thus exhibiting His knowledge, His foreknowledge, and, especially, that nothing but what He permitted, not to say anticipated, did occur, or by possibility could occur, throughout the whole wide range of his boundless empire. "On the seventh day God ended His work; and He rested on that day from all his work which He had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all His work which God created to make." Man's fall, as his redemption, was necessarily foreknown and anticipated ere the portentous event occurred,—before the dire ruin and destruction took place, and the pre-arranged remedy,—the greater triumph, the greater glory, was not only foreseen, but, by anticipation, was also promulgated. "I will praise thee," saith the sweet singer of Israel, "for Thou hast become my salvation. The stone which the builders' refused is become the head-stone of the corner. This is Jehovah's doing; it is marvellous in our eyes. This is THE DAY which Jehovah has made; we will rejoice and be glad in it. Save now, I beseech thee, O Jehovah: O Jehovah, I beseech thee, send now prosperity." And not less clearly did the great apostle of the Gentiles exhort the believers, "Let us fear therefore, brethren, lest a promise being left us of entering into His *Rest*,—His SABBATH, any of you should seem to come short of it. For the good news are published unto us which were published unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed enter into *rest*,—*Sabbatism*, as He said, As I have sworn in my wrath, If they shall enter into my rest; although the works were finished from the foundation of the world. For He spake in a

certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. Again: He limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a Sabbatism—σαββατισμὸς—to the people of God. For he that is entered into his *rest*—SABBATISM, he also hath ceased from his own works as God did from His."

22. This, *par excellence*, is the Believer's—the Christian's SABBATH. Through grace he believes God's revelation, That man though made upright, speedily fell; that he, and his posterity, merited death: but that, moreover, God, in his extremity, interposed, devising a scheme whereby He might be just when He justified those who believe in Jesus; that the Almighty never left Himself without witness, commanding all to flee from the wrath to come, and lay hold on eternal life, and that those who through His grace so believe, of foes become friends, are made partakers of the divine nature, living stones of that spiritual temple which has no need of the sun, sharers in a state where they shall indeed REST from their labours. No longer now merely Sabbatizing, they keep also the Lord's Life, their lives henceforth hid with Christ in God beyond the reach of harm!

23. Thus then, in detail, commensurate with its importance, have we endeavoured to give a scriptural account of THE CHRISTIAN SABBATISM,—man, saved by grace, *resting from his own works*, as God did from His. A noble theme! a still nobler and more glorious reality, in time, and most of all in eternity! Truly it most satisfactorily exhausts the subject. But such is the cimmerian darkness which generally prevails concerning it, that an additional sentence or two may be required, in elucidation.

24. The words, the SABBATH and the SUNDAY, are now,

especially among many religionists, so generally used as convertible terms, that vast numbers practically, we believe, regard them as synonymous. A moment's consideration, however, shows that this is an egregious blunder: and will only be true and accurate when Monday and Tuesday shall be the same day, and when Friday and Saturday shall be the same. Till then they are as distinct as these. The Sabbath at the Creation, as the Sabbath of the Jew at Sinai's Mount, occurred then, as up to the present day, with the whole of that typical people, every *Saturday*, from six o'clock on Friday evening to six on Saturday evening, and any other Sabbath day is not to be found in the Scriptures, nor in any document or language that has the slightest pretension to accuracy. Hence such a misnomer is alike a delusion, and a nonentity.

25. It is true that the Christian Church, since the Redeemer rose from the tomb early on the first day of the week, has ever regarded that bright and auspicious day with peculiar interest and joy. And ever jealous of the foretold iniquity *of changing times and seasons*, she forgets not that even in Eden, *the evening* and the morning were the first day, and so with all the other days of the week. Such was, and still is, as known to every one, the reckoning of time as observed by God's typical people, from their sojourning in the wilderness to the present hour. The method and style of computation with the early Christians was the same. When the Sabbath ceased at six P. M. on Saturday evening, the Lord's day began, lasting twenty-four hours, corresponding with the revolution of the orb of day. Not, let it at once be distinctly stated, that they attached any peculiar sanctity or reverential character to the day. THE SABBATISM was a *state and condition* which was to last seven days every week; and which was to be maintained with thanksgiving and praise, for seven days all the weeks, and months, and years of their pilgrimage here below. And so with THE LORD'S LIFE: as with their heavenly Father who rested, and yet *rested not*, this LIFE—A PERENNIAL DAY, was to them a type of their ever watchful, energetic, devoted living for

Him who died for them. To adopt the words of one of the primitive saints,—"No longer Sabbatizing, we keep THE LORD'S LIFE,"* a synonyme of which was *the Lord's-day.*

26. And in perfect coincidence with this fact, they recognised their LORD'S-DAY FESTIVAL, commencing at 6 P. M. on Saturday, terminating at 6 P. M. on Sunday; throughout which period, God's people, like the typical people on a certain occasion, "had joy and gladness, a feast and a good day." Upon this day it was alike their privilege and their duty to meet together for mutual edification and growth in grace. In the eve,—common reckoning, Saturday eve,—the cares and business of the bustling world over for the time, they assembled together—"went to *their own company,*" for mutual edification, and enjoyment. We enter not into details. But this we may say,

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* The original is specific and unequivocal: *μηκέτι σαββατίζοντες, ἀλλα κατὰ κυριακὴν ζωὴν ζῶντες*; 'No longer Sabbatizing, but living according to the Lord's Life.' And yet many erring Churchmen, apparently to gain a point they deemed of importance, have perverted and misled. Thus by Cotelerius, Wake, Whiston, King, &c., these words are translated 'the LORD'S-DAY,' not 'the LORD'S LIFE,' and in this they are followed by others, as Bingham, Milner, Gurney, Daniel Wilson—Bishop of Calcutta, Brooke, &c. This error, once committed, is followed up by another; and the passage so mis-translated is quoted by many of the advocates of a seventh-day Sabbath, as a proof that the primitive Christians kept the Lord's-day or Sunday, after the fashion of what is called the Christian Sabbath. The gloss, we in a word repeat, is thus expressed,—"No longer Sabbatizing, we keep the *Lord's-day.*"—But how strained, erroneous, and perverse is this! Ignatius' words, which we subjoin, contain a pointed refutation of the gloss, "Wherefore, if they who were brought up in these ancient laws came nevertheless to the newness of hope, *no longer observing Sabbaths,* but keeping the Lord's day [Life,] in which also our life is sprung up by Him, and through His death,—whom yet some deny; by which mystery we have been brought to believe, and therefore wait that we may be found the disciples of Jesus Christ, our only master—how shall we be able to live differently from Him, whose disciples the very prophets themselves being, did by the Spirit expect Him as their master. And, therefore, He whom they justly waited for, being come, raised them up from the dead." (Ignat. to the Magnes. § ix. Ap. Wake's Apost. Fathers. Lond. 1817. p. 233.

The gist of Ignatius' statement is this: The most holy prophets lived according to Jesus Christ: "Wherefore if they came to newness of life, *no longer Sabbatizing,* but keeping the *Lord's Life,* how shall we live without Him," &c., &c. The mistake of reading the phrase "The Lord's-day," must, we think, strike every one: for who does not perceive the gross anachronism, or could for a moment fancy that 'the holy prophets' of old ever kept the Lord's-day—the Sunday? The passage itself, therefore, emphatically refutes the gloss: but how melancholy that the pure fountain should be thus contaminated at its source, and the deadly and deleterious draught be furnished by so many and such respected names of individuals who consider themselves Christians, and are ranked as divines!

They had their "Love-feast," and they attended to their Lord's dying command, "Do this in remembrance of me!" The cares of the day and the week at an end, they met together in each city, in all regularity and order, the rulers and officers presiding. Under the circumstances lights were of course necessary: a memorial of which fact has been, in the providence of God, maintained over the vast majority of nominal Christendom to the present day. Never in the meetings of the great majority of pseudo-religionists do they proceed to "The Communion Service" as they call it, that they light not their tapers and candles, and that almost universally close upon MID-DAY! thus, whilst unanswerably vindicating this sacred appointment, as to time, most egregiously and ridiculously befooling themselves, before the resplendent light of heaven!!

27. Thus they enjoyed their *Love-feast*, and the solemn mystery of Christ's broken body and shed blood, in remembrance of Him who had died for them, their Saviour now ascended into heaven, reigning for them until all their foes are made His footstool. This emphatically was *the Lord's-day assembly* of God's people, frequented by all and every one of the holy ones who together constituted the church wherever it might be gathered, whether at Jerusalem or Antioch, at Philippi or Rome. Those who in the providence of God were able to assemble, thus met; and those who from sickness, imprisonment, or other cause were not able, were speedily visited by those who were appointed to this office. Those absent ones had their share of the food convenient for them, and thus the thrill of sympathy and love reached the most humble and helpless of the flock. "Inasmuch as ye did it unto the least of my brethren, ye did it unto me."

28. We have already hinted that the evening meal,—the Supper, and the holy and spiritual exercises therewith connected were emphatically the regular Lord's-day services of the Bride of Christ. But the morning, not less than the evening, constituted a portion of the first, as of every other day of the week: and the Lord's-day could

not be curtailed of its just proportions any more than any other day. It, of course, extended over a period of twenty-four hours, during which God's people were solicitous to improve whatever occasion might present itself for their spiritual improvement and growth in grace. It was ever theirs to be seeking first the kingdom of God, and the righteousness thereof, well knowing that thus and then all needful things should be added unto them.

29. And in curtly dismissing this important topic, let it not be forgotten, that whilst the account given above is the true and correct one, of the services performed, and the duties attended to upon every recurring Lord's-day, yet, withal, the slightest apprehension of any peculiar sanctity of that particular day was peremptorily ignored, and decidedly resisted. None of the mysticism and confusion which now so generally superabound, at that time prevailed. Instead of being identified, the two days were rather considered as antagonistical; it was not a mere change, but a wide and complete contrast—considering withal every day alike. The *Christian Sabbatism* was imperatively enjoined upon every Christian, every day of every week,—the only heavenly-provided hiding-place for the ever recurring storms and tempests in this vale of tears. And no less emphatically the festival, the rejoicing, the feeding upon the true Pascal Lamb! "Christ the Lord is risen to-day," was the joyous salutation of God's anointed ones. They prized and valued their religious services. But with them the Lord's-day was synonymous with *the Lord's Life*,—the same mind in them as in Him.

30. Having now, in as few words as possible, supplied a brief account of the Scripture revelation concerning, first, *the Sabbath*,—the believer's Sabbatism, his resting from his own works in Christ's finished work; and secondly, of *the Lord's-day*, primarily and essentially synonymous with *the Lord's Life*, and, thirdly, of *the Lord's-day Festival*, the leading, most cardinal, and essential considerations, for which we cannot claim any prerogative inferior to that which is divine,—we now proceed to submit as succinctly as possible, the contrast between truth and

error: 1st, as it respects what is familiarly known as the SABBATH DAY, in contradistinction to the Christian Sabbatism: and, 2ndly, as it respects the SUNDAY of popular Christianity, and of Evangelicism, in contradistinction to the Lord's-day, including especially its Festival.

If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

THE SABBATH DAY OF NOMINAL CHRISTIANITY.

To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it.

31. And here, preliminarily, we shall not tarry longer than what suffices in a single sentence to say, that the first intimation given of Sabbatism, and that immediately after the wondrous work of creation, had direct reference especially to Jehovah himself; and for such purposes as those insisted upon in the preceding section. "On the seventh day God ended his work which he had made; and rested on the seventh day, from all his work which he had made. And Jehovah blessed the seventh day, and sanctified it; because that in it he had rested from all his work which he created in order to make." Sufficient reasons for this have been adduced in the foregoing section, alike german, important, and satisfactory; exhibiting God's illimitable foreknowledge, no less than his matchless grace: whilst in the divine record of God's will to man, from first to last, there is not a single hint that a seventh-day Sabbath was prescribed to be kept before the giving of the Law to Israel; a conclusion which is strongly corroborated by other and very different testimony.

32. The evidence, we remark, on this particular is not merely negative; it is also positive. Hence, first, the whole testimony of history is a blank,—is expressively silent: so that beyond the prophecy, we may call it, so frequently quoted, of God's Sabbatism, including man's,—his restoration to rest, and that in a superior sphere to any he could have otherwise expected, he could have none. But, moreover, we repeat, that it appears to be an established fact, that, throughout all history, from the most ancient period to times comparatively quite recent,

it has never been insinuated or believed by respectable authorities *that the Seventh-day Sabbath was ever kept by man previous to its institution in the wilderness at Sinai's mount.* Here we must not clog the subject with a superfluity of testimony on the point; and yet it is expedient to supply an amount of evidence which can be neither gainsaid, nor, as we would hope, resisted. We have lying before us scores of testimonies, Jew and Gentile, but shall restrict ourselves to a dozen, and in the fewest words possible.

1. PHILO.—(say A.D. 37.) "The knowledge of *that day upon which God rested from his work* had been quite forgotten, by reason of the many miseries which had befallen the world by fire and water: and this continued till the miracle of the descent of the manna, when God again revived the remembrance of it."*

2. BARNABAS,—(of date, according to Archbishop Wake, A.D. 72.) "New moons, Sabbaths, the calling of Assemblies, I cannot away with. These things hath God abolished, that the New Law of the Lord Jesus Christ, which is without the yoke of any such necessity, might have the spiritual offering of men themselves."†

3. JOSEPHUS, (A.D. 80.) in many parts of his writings calls the Sabbath both a national or local custom, and peculiar law of the Jewish people; so given to the Jews alone that it became a distinction between them and all other people.‡

4. JUSTIN MARTYR, (A.D. 150.) "The New Law—the Christian—will have you keep a perpetual Sabbatism or Sabbath: but you Jews, when you have passed a day in idleness, think you are religious, not knowing why it was commanded you. The Lord our God is not pleased with such things as these. If any man among you be a perjurer, or thief, let him cease or rest therefrom: if any man be an adulterer, let him repent, and he hath kept the delightful and true Sabbath of God."‖

5. TERTULLIAN (A. D. 200) thus speaks:—Enoch being neither circumcised, nor a Sabbath keeper, was translated and saw not death. . . Again, Melchisedec was called to the priesthood being uncircumcised, and not observing the Sabbath. And so of Abraham, he was acceptable to God before he was circumcised, and, moreover, he never kept a Sabbath.§

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* Ap. Heylyn, History of the Sab. i. iv. p. 67.
† Wake's Genuine Epistles of the Apost. Fathers, p. 302.
‡ Anti. Lib. 14. ch. 16. and de Bel. Lib. ii. Cap. 16. ap. Heyl. I. v. 5, p. 76.
‖ Dial. c. Trypho. c. 12.
§ Ap. Heylyn, I. iii. 4. p. 53 and 55.

6. Eusebius.—If any one, beginning with Abraham, and going upwards to the first man, affirms that these men, . . . were Christians in reality, though not in name, he will not err from the Truth. The name implies that the man excels in sincere piety to the only true God. Hence they cared not for corporal circumcision, no more do we, nor for the observance of the Sabbaths, no more do we.*

7. Cyril remarks.—The Holy Spirit has set us free from the grievous burden of the law. Those ordinances I mean, concerning things unclean, and meats, and Sabbaths, and new moons which were given for a season, . . but which when the truth was come, were rightly abrogated. Abstain from all observance of Sabbaths; especially ahhor all assemblies of wicked men.†

8. Epiphanius.—God rested on the seventh day from all his labour; which day He blessed and sanctified, and by his angel made known the same by his servant Moses.‡

9. Augustine speaks most freely on this important point . . under three heads: *1st*, That the Sabbath is quite abrogated,—the keeping of the Sabbath day is taken utterly away in this time of grace. *2d*, The Sabbath was not kept in the Church of Christ. And, *3d*, It was not lawful for a Christian to observe a Sabbath-day.‖ . . He that literally keeps the Sabbath, savours of the flesh, but to savour of the flesh is death.§

10. Bede.—Abraham indeed kept the spiritual Sabbath, always resting from servile works of sin; but that he kept any other Sabbath is unanimously denied by the fathers.¶

11. Richard Baxter.—We may well wonder (says Baxter), that there are men who cannot find the abrogation of the Jewish law relating to the Sabbath in these plain words of the Apostle. For it is certainly most arbitrary to pretend that the words do not include the weekly Sabbath, when there was no other solemnity so generally dignified by the name."**

12. And, once more, among many other moderns,

Archbishop Magee.—But in what way is the divine appointment of the Sabbath recorded? Is it anywhere asserted by Moses, that God ordered Adam and his posterity to dedicate every

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* Eccl. Hist. Lib. I. c. iv.

† Cat. Lect. on the Creed, ch. iv. § 37, xvii. 29. Lect. ad Cat. Ch. pp. 51, 234, in Lib. of the Fathers.

‡ De Pond. et Mens. n. 22, ap. Heylyn. u. s. p. 74.

‖ De Gent. ad. lit. l. iv. c. 13. Ad. Bonif. l. iii. l. 7. Contr. Faust. Mon. l. vi. c. 4. Qu. ex. No. Test. 69.

§ De Spir. et lit. c. 14. De Genr. contr. Monach. l. i. c. 22. Contr. Ademann, cap. 2.

¶ In Luke xix. ap. Heylyn, i. 54.

** Doddridge's Expositor, in loco.

seventh day to holy uses, and to the worship of his name; or is it so, that they did this, in observance of any such command? No such thing.*

33. Such testimonies as these could be multiplied manifold. But it would be a complete work of supererogation: and hence we conclude that the statement is the decisive testimony of the most illustrious writers upon sacred subjects, from Philo, Barnabas and Josephus, down to Bede, Baxter and Magee—that none other save THE GLORIOUS SPIRITUAL SABBATISM was recognised nor observed by God's faithful ones from the time of the Fall until the injunctions of the law were delivered to God's chosen people from *Sinai's burning Mount.* Then it was for the first time said to the Jews, God's highly favoured people,—Remember the Sabbath-day to keep it holy; in it thou shalt do no work. And it was said, moreover, exclusively to them, "Verily my Sabbaths [the Saturdays] ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am Jehovah that doth sanctify you. YE shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death; for that soul shall be cut off from among his people, [the Jews]." The man who gathered sticks on the Sabbath-day was stoned with stones till he died.†

34. Having now adverted, 1*st*, To the believer's glorious Sabbatism, fore-shadowed from the beginning by God's resting on the seventh day from all His work, and blessing the seventh day, and sanctifying it,—a Sabbatism which is commenced on believing—resting from working out our own righteousness in Christ's finished work,—a Sabbatism which has been common to all believers from the time of righteous Abel to the present day: And, 2*ndly*, Having also clearly seen, upon the testimony of God's selected people, the Jews, who constitute the best possible witnesses, that Sinai's law was given to them, and to them

* Doctr. of Aton. note p. 27. ap. Higgins, 32.
† How this, viewed spiritually, magnifies the value of Jehovah's scheme of salvation!

only, shortly after their Exodus from their Egyptian bondage, and was given to no other people—a testimony which is corroborated not by the unanimous voice of the Jews only, but also by that of the vast majority of enlightened scholars and divines; We turn to the present existing ecclesiastical corporations, and for a few moments to their theories and practice, concerning the prevailing popular Sabbath-day: having an express reference generally to all the existing churches, from the Greek Church downwards, through Romanism, to the National Churches of England and Scotland, and to nineteen-twentieths, we verily believe, of the pseudo-religious communities, many of them off-shoots from those above named, and, too frequently, generally agreeing with them in their formularies, and especially in the self-imposed duty of observing and defending what they designate the "Christian Sabbath."—Addressing ourselves particularly to the learned Professor, a *soi-disant* Ruling Elder, or Presbyter, of the Free Church of Scotland, which regards herself inferior to none of her compeers in the matter of orthodox theology, we cannot here do better than glance at her principles and doctrines in relation to this exciting and all-important point; and which, though generally conceded to be somewhat extravagant, are yet in reality adopted by most other ecclesiastical bodies.

35. Upon turning to the principal formulary of the Church of Scotland, the well-known Confession of Faith of the Westminster divines, so authoritative and popular among Presbyterians, we find the following sentiments inculcated. "As it is of *the law of nature* that in general, a due proportion of time be set apart for the worship of God; so in His Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he has particularly appointed one day in seven for a Sabbath, to be kept holy unto him; which from the beginning of the world to the resurrection of Christ was the seventh day of the week, and from the resurrection of Christ was changed into the first day of the week, which, in Scripture, is called the Lord's-day, and is to be continued to the end

of the world as the Christian Sabbath. This Sabbath, then, is to be kept holy unto the Lord, when men, after a due preparation of their hearts, and ordering of their common affairs before hand, do not only observe an holy rest all the day, from their own works, words, and thoughts about their worldly employments and recreations, but also are taken up the whole time in the public and private exercises of his worship, and in duties of necessity and mercy."*

"The Catechism," again, re-echoes all this, quoting *in extenso*, the fourth Commandment, from the Book of Exodus,—"Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh is the Sabbath of the Lord thy God, &c., &c."

36. Here we know not whether to wonder most at the gratuitous liberties, or the shameless effrontery, which are so coolly and unwarrantably exhibited by the authors of this famous production, so rife with truthless assertions and baseless statements.

37. 1*st*, It is alleged to be a law of nature *that a certain due proportion of* man's time—one-seventh,—*should be peculiarly set apart for God's worship:* and inculcated, That this constitutes the veritable Christian Sabbath. But how different is this figment, and how thoroughly opposed to what has been above demonstrated as the Christian doctrine, from the days of Christ and his Apostles until comparatively modern times: The true Christian Sabbath not being confined to one-seventh part of the believer's time, but extending to seven-sevenths thereof. It is not to be forgotten that man was created in innocency; and had he not fallen, he would have been still walking with God, and been perfect. In this respect he would have resembled the angels in heaven, who are ever honouring and serving their Creator, their all in all. It may be that these blessed and glorious beings, angels and archangels, have more especial and peculiar times and occasions for adoration and praise:

* Conf. Chap. xxi. § 7, 8.

but this interferes not with their prerogative and delight of ever serving and honouring the thrice holy Jehovah. As with the angels who left not their first estate, so is it with God's chosen people, plucked as brands from the burning. They are not their own. Whether eating or drinking, or whatsoever doing, everything with them is to be begun, continued, ended, with an eye singly directed to God's glory, with a heart devoted to his service. They are ever endeavouring to keep *the Christian Sabbatism*,—ever endeavouring to keep *the Lord's Life*, the same mind in them as in Him.

2*nd*, It is moreover asserted by these authorities, that there is a positive commandment, perpetually binding upon all men, in all ages, *to keep holy one day in seven.* No, no! Such a command was given only to the Jews, and for a time. The perpetuity belongs alone to *the believing Sabbatism.* Moreover, it was not one day in seven that was truly ordered. It was *the seventh* day, the Saturday alone, *because that in* IT GOD RESTED: pointing again to the believer's resting from *his* works, as God did from HIS.

3*rd*, The obligation of all men, from Adam's time to that of Moses, to keep a seventh part of their time holy, and that time *the Saturday*, is based, so far as we can discover, upon nothing better than the gratuitous and erroneous assertion of a party of modern divines, whose views have been repudiated and opposed by the great majority of their cloth. The doctrine, as well known, was called the *Figmentum Anglicanum*, by the Dutch Calvinistic Divines. And here the reader may turn to the specimen of testimonies given above. (32.) *Philo's* words are, "The knowledge of the day upon which God rested had been quite forgotten; and this continued till the miracle of the descent of the manna." "Enoch," again, says *Tertullian*, being neither circumcised, nor a Sabbath keeper, was translated; and Melchizedec was called to the priesthood, being uncircumcised, and not observing the Sabbath. And so with Abraham: he never kept a Sabbath day." "Abraham," says Bede, "indeed kept the spiritual

Sabbath, always resting from the servile work of sin; but that he kept any other Sabbath is unanimously denied by the fathers." This, we believe, in few words, expresses the simple truth on the point. The father of the faithful kept the spiritual Sabbatism: of any other, the fathers, as they are called, knew nothing.

4th, The next reason and explanation given by the advocates of Sabbath observance is,—That "upon the resurrection of Christ the day was changed from the seventh to the first day of the week, which, in Scripture is called the Lord's day, and is to be continued to the end of the world as the Christian Sabbath." But what error and confusion is thus introduced. After Christ's resurrection, THE DAY,—the Saturday,—the *seventh* was to be changed to the *first* day of the week! and how this can be done, any more than Monday can be changed to Tuesday, and Friday to Saturday, who can tell? The gist of the statement appears to be, that the rest of the Sabbath, appointed for the typical people alone, was, after Christ's resurrection, to surcease, so far as its imputed sanctity was concerned; and that that sanctity was to be transferred to the Sunday, which henceforward, for the wide world, was to be the Sabbath of every one, as previously the Saturday had been appointed to be the Sabbath of the Jew. But this is a most vain theory, and gratuitous untruth. There has been no change of the seventh day—the Saturday—the Sabbath day, any more than of any of the other days. I gave them—the *Jews*—saith Jehovah, my Sabbaths, to be a sign between me and *them*,—not the world—"that they might know that I am Jehovah *that sanctifieth them*." One might as well attempt to change the rising and the setting of the moon and stars! The Jews have regularly kept the Sabbath from the giving of the law to the present time: and the only authority remains equally unchanged, viz., "Remember the seventh day to keep it holy." And, moreover, we have New Testament authority—explicit authority—that this theory of the Westminster Divines is as untrue as it is baseless. "One man" (saith the Apostle, during the transition period of

the two dispensations) "one man (the Jew), esteemeth one day above another: Another (the Gentile), esteemeth every day (the Sabbath or Saturday, the Sunday, the Monday,) alike." "Let every man ('twas then properly said) be fully persuaded in his own mind." And, again, when Paul had spent the Lord's-day eve, in partaking with his brethren of the Lord's Supper at Troas, he set off on his journey, with his companions, upon Sunday morning. How gratuitous and false, then, the theory referred to!

5th, The two statements in the lines immediately preceding the present ones, directly give the lie to the next statement of the Confession, to the effect, That men are not only to observe a holy rest all the day from their own works, words, and thoughts, but are also *to spend their whole time in the exercises of worship, &c. &c.*

6th, In conclusion, we have the commandment adduced, —"Remember the SEVENTH day, (in Bible language, beyond all question—the Saturday) to keep it holy!" And yet this is done by very few professing Christians. Whilst the observance of the command by the Jews, and by the Sabbatarians, as they are called,—the most zealous and distinguished, perhaps, of whom at present is Mr Herman Heinfetter, London,—only establishes beyond dispute, that they are anti-christs; more apparently, perhaps, but not more decidedly, than those Divines, as they are called, whose system and practice we have now so cursorily alluded to, and yet not less emphatically than truthfully condemn.

38. Although for the very sufficient reason above assigned, we have selected the standards of Presbyterianism in support of what is so generally designated THE CHRISTIAN SABBATH, yet we need scarcely remark, that the vast majority of professing Christians, substantially coincide with this very popular theory, and more or less, it may be added, with the practice of their zealous partizans. *The Anglican Church* has stereotyped her sentiments scarcely less distinctly than the Scottish, in her Communion Service, which, whenever used, introduces the Decalogue, and repeats all the Commandments, including the fourth,—

" Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work, but the seventh is the Sabbath of the Lord," &c., &c. Every Lord's day is the service read: and each command repeated, with the response—" Incline our hearts to keep this law,—write all these thy laws on our heart we beseech thee." Her sin then, and that of the communities of those who agree with her, is, we repeat, worse than that of the Jews themselves: the veil untaken away in the reading of the Old Testament, which vail is—has been—taken away in Christ.

39. Nor can we consider with greater respect, another and very opposite class, if not of advocates, at all events of abettors of a modified Sabbath, who, disregarding every thing like Scripture authority, allege that it is still in accordance with the divine mind, as exhibited by the laws of nature, and those of man's constitution and circumstances, that a seventh portion of his time, or, more precisely, that every seventh day should be considered not as a HOLY day, but as a FESTIVE holiday for the refreshment and invigoration of the overworked toil-worn sons of poverty and care. Our chief objection to this view—which is meant to be conciliatory—alleging the advantage of the Almighty's sanction, if not of his command, is, that it supersedes the necessity of any thing like an intimation of God's revealed will from the sacred record; and reposes the duty upon an alleged over-ruling Providence, the independent arrangement of the Almighty Ruler over all. To this platform we are very decidedly unwilling to descend, under the conviction that upon this point God's Almighty will has been adequately expressed, and should consequently be religiously recognised and obeyed.

40. We have now, as formerly announced, *(Par.* 26–28,) shortly to advert to THE SUNDAY, as it is familiarly called; and that in special relation to revelation and Christianity, as prescribed by the Sovereign Lord of all.

The Sabbath, as every one knows, or should know, occurred on the seventh day of the first week, and will so continue, as to the day, till time shall be no more, the

Sabbath of the Jews, from the giving of the Law, to the present day—their fearful cardinal sin, as denying the death and resurrection of him who was and is the Lord of the Sabbath,—the present Saturday of Christendom. The wondrous work of Redemption accomplished on the accursed tree, the Lord Jesus Sabbatized in the grave, the whole of the Sabbath—the Saturday ; and, in accordance with the Hebrew idiom, or speech, was three days in the silent tomb. But neither death nor Hades could withhold Him, as foretold by Juda's king,—"Thou wilt not leave my soul in Hades, neither wilt thou suffer thy HOLY ONE to see corruption." Early in the morning of the first day of the week, He burst the bands of death, thus triumphing gloriously over all his foes. This, we repeat, was on the first day of the week, corresponding with that day upon which the Almighty commenced the wondrous work of creation, exclaiming, Let light be, and light was, the proto-type of Him, the true light, who, coming into the world, lighteth every one. First in time, first in importance, this ever recurring day; the *Dies Solis* of the heathen ; *Dies Dominica* of the Church.

41. The leading transgressions, as it respects the Sunday are, 1st, *The falsely alleged sanctity of the day;* and, 2nd, *The general delinquency as it respects the Festival of the Lord's-day.* To the former of these we have had occasion previously to advert, once and again, *(Par.* 23 –28) and therefore need not insist upon it here.

42. It is different, however, as it respects *The Lord's-day Festival*, with which the greatest and most inexcusable liberties have been taken. The Festival we may say, consisted of two parts,—*The Love Feast*, and *The Lord's Supper*, upon the details of which, however, we cannot enter particularly ; and of set purpose restrict ourselves to one point, namely, the Christian Feast, we suppose almost universally known under the appellation of *The Lord's Supper.*

43. Nor do we intend to enlarge even upon this. All these topics, we remark, belonged to a category, as will readily be understood by every pious mind, in regard to

which, the world, which cares for none of these things, has little sympathy, and still less interest. Two remarks, however, we hazard : First, It was A SUPPER, the evening meal of the day, the evening and the morning constituting the divinely selected order of every day. Shortly after the coming shades of the commenced first day of the week, or Sunday, prevailed, the privilege of the Christians, as already hinted, was to congregate with the members of their own community, with them to partake in their Feast of Love, and, subsequently, in the still more interesting institution, so generally, not to say universally known from their connexion with the familiar words,—"As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."

44. Now! what a fearful change, or rather, what fearful changes, have been effected upon these sublime and most interesting services by those who call themselves, and who really may think themselves the followers of the meek and lowly Jesus ascended up on high!

45. Look first at Romanism, which, instead of the love-feast and the evening meal—the Supper, has its gross heresy of *transubstantiation*, and withholds *the cup* from every lay member of its community!! How fearfully antichristian this! How clearly are sin and desecration here exchanged for the reception of God's good gifts, with humble believing thankfulness, and most grateful praise! A work not of The ever Virgin Church, but of the awful shameless Mother of Harlots, drunk with the blood of the saints!

46. It can never for a moment be disputed by any one who will make the slightest enquiry into the subject, that the Lord's-day festival was celebrated, as above stated, every Lord's-day eve, constituting, with its other services and appliances, *par excellence*, the service of every Sunday or Lord's-day. An instance of all this is exhibited, under the auspices of the Apostle Paul at Troas. And Pliny's account to the Emperor Trajan, is equally specific. Yet now, this feast, instead of being hebdominal, is variously postponed, sometimes for a whole month, frequently for two,

—for three—for six, and with Romanism, it may be for a whole twelvemonth. It is only, we believe, after a whole year's absence from confession and mass, that those responsible for the well-being of their flocks, think themselves entitled or bound to make official enquiries into the causes of this glaring transgression ! !

47. Nor is Protestanism, speaking generally, at all, though it may be apparently, better. It has been misled by those who are given to change. Where are its Love-feasts ? Where its evening meal, its SUPPER, upon the eve of the first day of the week ? Why the restriction of the Anglican rubric, that on ordinary occasions, *the Supper* is not to be dispensed after noon ? In other words, the so-called Supper is *never really to be a Supper !* Nor is it usually much better with Protestant dissent ! Here indeed, is changing of times, seasons, and circumstances !

48. Other considerations of a kindred nature crowd upon our notice : but considering the limits prescribed, we refrain from introducing these : and must now, more formally, turn the tables, and address ourselves to the less agreeable, though not less needed task, of exhibiting some of the gross blunders and iniquities which are so rampant upon these most vital and all-important topics, more especially as advocated by Professor Miller.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths. where is the good way, and walk therein, and ye shall find rest to your souls. But they said, We will not walk therein.

PART II.

A BRIEF CRITICISM OF PROFESSOR MILLER'S LECTURES.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

49. Though not particularly impressed with the lucidity of the plan which the Professor has adopted in the treatment of his subject, yet we willingly accept it in our review, hoping thereby fairly if not fully to meet his arguments and views. Upon turning to his Lectures, we find that he introduces the subject by very pointed allusions to the great God of heaven and earth; and this under three heads: 1st, GOD'S COMMAND; 2nd, GOD'S ENCOURAGEMENT, and 3rd, GOD'S THREATENINGS: and were the direct and authoritative motives thus adduced german and correct, the few sentences alluded to should definitely foreclose the momentous subject of his prelections. Our thorough conviction, however, is, that the verbal quotations which he introduces from the Divine Record, are alike inapplicable and incorrect,—are truly, in the use he makes of them, instructions which cause to err: and, consequently, we feel called upon at starting, to meet his perversions of holy writ, and his false insinuations, with other sacred statements which we consider more in coincidence with the revealed will of God, and Man's duty, than are the Professor's views in regard to his quotations from the sacred page.

I.—GOD'S COMMAND.

50. We read in the Scriptures,—including the observance of the Sabbath—"That there is verily a *disannulling* of *the commandment going before,* for the weakness and unprofitableness thereof."

Again: "If the ministration of death *written and engraven in stones*, was glorious, which glory *was done away;* how shall not the ministration of the Spirit be rather glorious? For if *that which was done away* was glorious, much more that which remaineth is glorious."

Once more: "For the priesthood being changed, *there is of necessity a change also of the law.*"

II.—God's Encouragement.

51. "One man esteemeth one day above another: *another esteemeth every day alike.* Let every man be fully persuaded in his own mind. He (the Jew, still—say A. D. 52—keeping the law), that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day (who had given up his Judaism), *to the Lord he doth not regard it.*"

"Let no man therefore judge you in meat, or in drink, or in respect of *a holy day*, or of a new moon, or *of the Sabbaths*—ἢ σαββάτων—which are *a shadow* of things to come; but the body is of Christ."

"Therefore the Jews sought the more to kill Jesus, *because he not only had broken the Sabbath*, but said also that God was his Father, making himself equal with God."

III.—God's Threatening.

52. "Let us fear lest a promise being left of entering into his rest (Sabbatism)—any of you—(God's people)—should seem to come short of it. For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For *we which have believed do enter into* Rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief: Again, He limiteth a certain day, saying, in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a Sabbatism—σαββατισμὸς—to the people of God. For *he that hath entered into his rest, he also hath ceased from his own works, as God did from His.** Let us labour, therefore, to en-

* The reader should here note a blunder of a gross kind made by the Professor in reference to the statement, "He, the believer, has entered into his rest, and ceased from his works, as God did from His." In page 6, we have this gloss:

ter into that Rest, lest any man fall after the same example of unbelief."

MAN'S TESTIMONY.

53. The Professor, upon leaving the leading and sacred topic of God's Testimony, proceeds to his second,—MAN'S TESTIMONY, in which also he has three heads. "1. *Man's Encouragement*,—2. The Working *Man's Experience;* and, 3rd, *Man's Warning.*" The first of these is Sir Matthew Hale's apothegm, so generally well known: the second, the testimony of Wilberforce, respecting work performed in war-time in one of the royal manufactories, and of Captain Stansburg, leader of the government surveying expedition to the region of the Salt Lake; and the third is upon Sir M. Hale's authority again, to the effect that the neglect of Sabbath duties proves the opening of the flood-gates of every iniquity.

Here, as before, we shall follow in the Professor's wake, and endeavour to cancel any effect which such meagre and desultory authority is intended, and, we doubt not, expected to produce.

I. MAN'S ENCOURAGEMENT.

Our 1st proposition on this head is,—

That the keeping holy of the Sabbath day is not a duty to God, but verily a fearful sin and transgression of men.

54. In proof of this proposition, accept no doubtful testimony, but that of four of the most illustrious and orthodox that Protestantism can produce.—Luther, Calvin, Beza, and Bucer.

LUTHER.—If any where the Sabbath is made Holy for the mere day's sake.—if any where any one sets up its observance upon the Jewish foundation,* then I order you to work in it, to ride in it,

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"For he that is entered into his rest, he (Christ) also has ceased from his own works (of Redemption), as God did from His (of Creation)." And, again, to the same effect, in p. 46. "For HE that is entered into his rest, He (the Redeemer), also has ceased from his own work, as God, the Creator, did from his."

This gloss is as gratuitous as uncalled for. It is Scriptural perversion. The *sinner*, conscious of his salvation by Christ's work, on Calvary's cross, is he who enters into a rest or Sabbatism which the world can neither give nor take away.

* Look at the Confession of Faith of the Westminster divines, and the Larger and Shorter Catechisms.

to dance in it, to feast on it, to do anything that shall remove this encroachment on Christian liberty.*

CALVIN, complains concerning all the dreams of false prophets, who, in past ages, have infected the people with the Jewish notion, that nothing but the ceremonial part had been abrogated, but that the moral part of it, that is, the observance of one day in seven, still remains. But this is only changing the day in contempt of the Jews, whilst they retain the same opinion of the holiness of the day. . . . And, indeed, we see what advantage has arisen from such a sentiment. For those who adhere to it, far exceed the Jews in a gross, carnal, and superstitious observance of the Sabbath,—so that the reproofs which we find in Isaiah, are equally applicable to them at the present age, as to those whom the prophet referred to in his time.†

BEZA, states truly, that though the Lord's-day assemblies were of divine and apostolic tradition, yet in such wise that no cessation of work was required, as among the Jews.‡

BUCER, designates the opinion that working on the Lord's-day is in itself sinful, as not only superstitious, but apostacy from Christ.‖

We entreat the reader to consider this statement: *it is the Christian doctrine.*

II.—MAN'S WARNING.

Proposition II. To the effect,—

That it was the Jews alone, and not mankind generally, who were enjoined to keep a weekly Sabbath: and that now it is sin and iniquity to do so.

55. And here, it should be observed, that although many of the *authors* we are about to quote, are the same as those adduced on a previous page, being, generally speaking, among the most illustrious of their time, yet the quotations themselves are in every instance different.

PHILO.—The fall of manna on the sixth day, and its preservation from corruption on the seventh, was the first light which Moses had of the Sabbath.

ELIEZER, supposed to have flourished in the seventh century, remarks,—Jehovah blessed and sanctified the Sabbath day; and

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* See Small Books on great subjects, No. xi. Lond. 1846.
† Insti. B. ii. chap. viii. § 34. Allan's Trans. vol i. p. 424.
‡ In apoc. i. 10. Ap. Heylin, ii. 5., p. 180.
‖ In Matthew xii. Ap. Heylyn, loc. cit. p. 181.

upon the Israel alone were its observance and sanctification enjoined. *

MAIMONIDES. (A. D. 1131).—The Jews have a tradition, that seven precepts on morality and religion were given to Noah. These were, that they were to renounce idols, to worship the true God, &c. . but not a word was said about the observance of the Sabbath-day.†

MENASSEH BEN ISRAEL. (A. D. 1131). The Gentiles were under no obligation to observe the Sabbath-day, because it was not enjoined upon them.‡

JEWISH PRACTICE.—The Jews have the following usage when observing the Pascal feast. The master of the house is in the habit of enumerating fifteen special mercies shown by God to their fathers on the occasion of their going out from Egypt. Of these, three are as follow—He gave them the Sabbath ; He brought them to Sinai ; He gave them the law.

BEAUSOBRE, remarks that the most intelligent Jewish writers agree that the observation of the seventh day Sabbath was enjoined upon their nation alone, and was obligatory on no other.‖

56. 2*ndly*. We now advance to what is called Christian testimony.

IGNATIUS, A. D. 107. Be not deceived with strange doctrines, which are unprofitable : for if we continue to live according to the Jewish law, we confess that we have not received grace. Wherefore, if they who were brought up in these ancient laws, come, nevertheless, to newness of life, *no longer Sabbatizing but keeping the Lord's Life*, in which our life is sprung up, &c., &c.§

JUSTYN MARTYR (anno 150.). Abraham, Isaac, Jacob, Job, and all the Patriarchs, both before and after them, until the time of Moses, yea, and their wives, Sarah, Rebecca, Rachel, Leah, and other religious women, until Moses' mother, neither *kept Sabbaths*, nor new moons, nor had commandment so to do, till circumcision was enjoined to Abraham, and the Sabbath to Moses.¶

IRENÆUS, (A. D. 180). All the multitude of the faithful before Abraham were justified without circumcision, and all the Patriarchs who preceded Moses, without the Sabbath.**

TERTULLIAN (A. D. 200). Melchisedec was called to the priesthood, being uncircumcised, and not observing the Sabbath. And so of

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* Chap. xviii. p. 4, ap. Beausobre, Rem. sur. le Nov. Test. in Col. ii. 16. T. ii. 7.
† Mede's Works, 4th Edit. Fol. Lond. 1677, Disc. iii. p. 19.
‡ In loc. cit. ‖ Probl. viii. ap. Beaus. in loc. cit.
§ Epist. to the Magn. : § ix. apud. Wake.
¶ Dial. apud. Trypho, cxix.
** Adv. Hæres. L. iv. c. 16, § 2. ; also ap. Heylyn, P. I. c. ii. 4. Part i. 33.

Abraham: he was acceptable to God before he was circumcized, and, moreover, he never kept a Sabbath.*

CYRIL (A. D. 350), Exhorts in these words: Fall not to Judaizing, *abstain from all observance of Sabbaths*, especially abhor all assemblies of wicked heretics.†

AUGUSTINE.—The fourth Commandment, so far as it concerns us Christians, is no more than the repose of the heart, and the peace of mind occasioned by a good conscience.‡

DAMASCEN (about 740), states:—That when there was no law, nor Scripture, there was no Sabbath; but when the law was given by Moses, then was the Sabbath set apart for God's public worship.‖

57. 3*rdly*. Having thus glanced at the testimony of ancient authors from the time of Philo and Josephus, to that of Augustine and Bede, we now turn, thirdly, to the original doctrine of the great Reformers, more than three centuries ago, whose opinion and authority on the point, completely overwhelms the popular opinion of modern times, including the whole body of evangelicals, and *the gross heterodoxy of the Westminster divines*. The change—the contrast—is abundantly calculated to excite astonishment, to exhibit the progress of error, and not less the power of the great enemy of God and man.

The AUGSBURG CONFESSION, drawn up by Melancthon, and revised by Luther, thus speaks:—

"There are extant monstrous disputations touching the change of the Sabbath, which have sprung up from a false persuasion, that there should be worship in the church like the Levitical worship. They dispute about *holy* days, and prescribe how far it is lawful to work in them. What else are such disputations but snares for men's souls?"

THE HELVETIC CONFESSION runs thus:—"For neither do we conceive one day to be more holy than another, nor think, that rest from labour is, in itself considered, any way pleasing to God."§

IN THE LUTHERAN CHURCH, we find Chemnitius charging the Romanists with superstition, because they taught that the holy days

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* Ap. Heylyn, I. iii. 4., pp. 53 and 55.
† Lect. ad Cate. pp. 51, 234, in Lib. of the Fathers.
‡ De Conven. ap Heylyn. i. 186.
‖ De fide Orthod. lib iv. c. 24. ap. Heylyn, O. c. p. i. chap. iv. §. 4. p. 74.
§ Chap. xii. ap. Heylyn, ii. 182.

had a native sanctity; and he accounts it a part of Jewish leaven, so scrupulously to prohibit such external actions as are not a hindrance to God's public service."*

Edward VI. in 1547, thus directed the Clergy of the Church of England: "All parsons, vicars, and curates, shall teach and declare, that they may, with a safe and quiet conscience, in time of harvest, labour upon the holy and festival days, and save that God hath sent. And if for any scrupulosity or grudge of conscience, men should superstitiously abstain from working upon those days, that they should grievously offend and displease God." The Act of 1552, declared it "lawful for every husbandman, labourer, fisherman, &c., upon the holy days aforesaid, in harvest time, or any other time in the year, when necessity shall require, to labour, ride, fish, or work any kind of work, at their free wills and pleasure."†

58. To these public Confessions, &c., should be added the sentiments already quoted, of Luther and Calvin, of Beza and Bucer, which above, have been grouped together under Proposition I., to the effect that "the keeping holy of the Sabbath day is verily a fearful sin and transgression against Jehovah!"

59. The testimony of the Society of Friends is correct on this point, and should have a salutary influence.

"We may not think, therefore, with the Papists, that these days are holy, and lead people into a superstitious observance of them; being persuaded that *all days are alike holy* in the sight of God: We know no moral obligation, by the fourth Commandment, or elsewhere, to keep the first day of the week more than any other."‡

Chillingworth.—The sentiments of this much admired divine also harmonize with the truth. "Two points," he observes, "there are, wherein I am fully resolved, and therefore care not who knows my mind. One is, that to say the fourth Commandment is a law of God appertaining to Christianity, is *false* and *unlawful*. The other . . . I can neither subscribe, that these things are agreeable to the word of God; seeing, I believe them certainly unlawful."‖

Strype, informs us, it was the general custom, both at Geneva, and in all other places where Protestants inhabited, after the service of the Lord's day was over, to refresh themselves with bowling, walking abroad, or other innocent recreations; and Aylmer,

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* Ib. apud Heylyn, ii. 181.
† Sabbath Doctrine, p. 91. Cited to Heylyn.
‡ Barclay's Apology, 1678, 4to. Propos. ii. p 246-7.
‖ Letter from Chillingworth to Dr Shelden, Sept. 21, 1695.

Bishop of London, a keen opponent of Romanism, followed that which, in his travels abroad, he had seen ordinarily practised among them.*

PALEY.—We are contending for no other duty on the first day of the week, than that of holding and frequenting religious assemblies. A cessation upon that day from labour, beyond the time of attendance upon public worship, is not intended, in any passage of the New Testament; nor did Christ, or his apostles, deliver, that we know of, any command to their disciples for a discontinuance upon that day, upon the common offices of their professions.†

DR ROWTH, President of Magdalen College, Oxford, thus writes:—"Let innovators, otherwise pious, do away with their Sabbath, which neither in the Old Testament nor the New is acknowledged: . . inasmuch as both Holy Scripture teacheth, and antiquity believed, that that old festival, now no longer commanded, was a type of the rest of the people of God, freed upon their cessation from the works of sin and the world.‡

"THE REV. T. S. HUGHES," Christian advocate, University of Cambridge, &c., &c., maintains:—"That the doctrine of a Sabbath for Christians is a vulgar error, and that Paul exhorted his converts to omit the observance of the Sabbath of the fourth Commandment, and other ordinances, all of which Christ had, as it were, blotted out, nailing them to his cross."‖

ARCHBISHOP WHATELY:—In saying that there is no mention of the Lord's day in the Mosaic law,—I mean . . that there is not any injunction *to sanctify one day in seven.* Throughout the whole of the Old Testament we never hear of keeping holy *some one day of every seven,* but the seventh day, as the day in which God rested from all his works.§

H. BANNERMAN, ESQ.—The rapid diffusion, and ultimate general and permanent adoption of this judaical notion is, doubtless, one of the most singular facts in the whole compass of modern ecclesiastical history. At first view, indeed, it appears wholly unaccountable, how a figment like this, should ever have attained a footing in the world.¶

DAVID MACRAE, A. M.—Churches of Christ do not observe days or months, as if there was any peculiar sanctity in one day above another.**

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* Life of Aylmer, 1701, p. 25.
† Mor. and Pol. Phil., Edinr. Edit. 1816. p. 336.
‡ Relig. Sacr., vol. iv. 383. Oxon. 1818.
‖ Pamphlet to G. Higgins, Esq., Lond., Title p. and p. 5.
§ Note A. to Essay V. on the Writings of St Paul.
¶ The Modern Sabbath Examined. Lond. 1832, p. 146.
** View of the Old and New Way, &c. Inverness, 1805, p. 113.

BADEN POWELL. There has arisen in several Protestant systems, . . a notion that the obligation of the Sabbath was transferred to the Lord's-day. On this point, it would be, of course, impossible for any versed in Christian antiquities, to fall into the vulgar error which so widely prevails, and, accordingly, on this point, the Tractarians, so far as they speak plainly, can claim the assent and approval of every enlightened enquirer.*

MACAULAY. The extreme Puritans, (observes the able historian,) in defiance of the express and reiterated declaration of Luther and Calvin, turned the weekly festival by which the Church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath.†

60. Here, then, are testimonies from the middle of the first century to the present day, of more than a score of the most respected and weighty witnesses that could possibly be adduced,—Jewish, including the names of Philo, Barnabas, and Josephus, — early Christians, including those of Justin, Irenæus, and Augustine,—that of the Reformers, including the Augsburg, the Helvetic, and Lutheran Confessions, with the strongest possible statements of Luther and Calvin, Beza and Bucer (§ 54), supported by the testimonies of such men as Chillingworth; and of Paley, and Whately, in our own day; and easily could they be multiplied,—all severally and collectively most strongly urging the truth, that the religious observance, the sanctification of one day in seven, of the Sabbath, or the Sunday,—was not Christian, but antichristian, and therefore sinful: and in opposition to this overwhelming array, we have comparatively nothing except the dogged and pertinacious dogma of a section, not more stolid than stiff, who, especially in these countries, and their colonies, have zealously, and it may be, contumaciously urged their plea with a pertinacity worthy of a better cause, and in support of what has been so accurately designated *The Figmentum Anglicanum.*

61. Seldom, we believe, has there ever been a more glaring exhibition of how much the wish may become father to the thought, and that under the conviction, how-

* Tradition unveiled, pp. 12, 14. Apud Cox on the Sabbath, p. 163.
† Hist. of England and New York, 1849, chap. i. vol. 1. p. 75.

ever erroneous, that in so deceiving self, the writer was doing God service, than in the instance to which we are about to refer. Had we not the palpable fact—the *ipsissima verba* before our eyes, we could scarcely have credited that our worthy friend, *James Bridges, Esq.*, could have possibly published such a paragraph as the following. It has in it all the elements of a wicked travesty, as we trust he will clearly see, and honestly acknowledge. "In regard," he remarks, "to the Divine authority, moral character, and perpetual obligation of the fourth Commandment, there is no difference of doctrine among the churches of the Reformation. *Individuals have disputed it, but Churches have not; and this is so important and conclusive a fact*, verified by the standards of all evangelical churches, that it entirely absolves me, both as a layman, unentitled to speak *ex cathedra*, and as a man contending for an ecclesiastical principle, from the duty of entering into any laboured vindication of its truth. *All men of common sense must feel that what is distinctly declared in the standards of all true churches*, is more likely to be true than the random assertions of very honourable, but (ecclesiastically) very ignorant individuals, who here and there set themselves to kick against the foundation principles of these churches."* . There is no difference of doctrine, says Mr B., among the Churches of the Reformation,—a proposition which above we have endeavoured to demonstrate, more especially in sections 54–59, inclusive. So it is there proved, from the statements of the leading Continental Confessions, and by a host of individual witnesses. But Mr Bridges does not require to be told by us, that *one Confession of Faith*, that of THE WESTMINSTER DIVINES, and the Anglican Church, are in glaring and decided antagonism to these evangelical testimonies, and alike, in letter, and in spirit, flatly contradict them. Mr Bridges' *naïveté* in this matter, reminds us of a somewhat similar blunder adverted to in the Scriptures,

* The Scottish Railway System practically discussed. By James Bridges, Esq. Fourth Edition, pp. 4, 5. Edinburgh, 1845.

"Can any good thing come out of Nazareth?" Our response is, Come and see.

"MAN'S STRUCTURE."

62. After, the Professor has very briefly, though comprehensively, adverted to the preceding solemn matters, namely, GOD'S COMMAND, ENCOURAGEMENT, and THREATENING, and also to *Man's Encouragement*, *Experience*, and *Warning*, he remarks, "The argument might be purely *physiological;* but I seek a higher platform on which to base the reasoning. 'To the Law and to the Testimony. If they speak not according to this word, it is because there is no light in them.'" He then proceeds, under the heading of "MAN'S STRUCTURE," to a theme so thoroughly fundamental, as well as pre-eminently important, that we cannot allow it to pass without notice and correction.

63. His words are these: "Let it be remembered that Man consists of two parts—the mortal, and the immortal;—body and soul. The former, fashioned of God out of the dust of the earth, to be the soul's tenement, . . the latter, breathed by the Spirit of God into the unfinished house of clay at the moment of its quickening,* and the two live on together. . . The child grows up, the man lives on, in his natural and unregenerate state, a dying body, with a soul that is dead in trespasses and sins. . . . . If God's Spirit have re-created the dead soul, and given him a clean heart and right spirit, that soul born again shall never die. In virtue of its union with the Redeemer, the last breathing of the body is but the signal of the soul's release; and leaping forth, while the dust returns to the earth as it was, the spirit shall return to the God who gave it."

64. The leading statement in the above paragraph is in coincidence with the sacred record, and therefore, true.

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* The Professor surely trips here in his Physiology: but we need not stay to discuss this matter.

God made man's BODY out of the dust of the ground, and breathed into his nostrils the breath of life, and so man became a living soul,—a compound of two, body and soul. So is it with every child of Adam born : and at its birth it consists of nothing more. But this, though true, is not the whole truth.

65. He proceeds to remark, " If God's spirit have re-created the dead soul, and given him a right spirit, that *soul born again* shall never die." Here the Professor blunders. For the Scripture nowhere says that God *re-creates the dead soul*, or states that *the soul is born again.* Such statements are not only untrue, but are what the Scripture designates as a lie : " The diviners have seen a lie, and have told false dreams ;" something calculated to mislead and deceive. Man, indeed, is dead in trespasses and sins. So he is throughout his unregenerate state : but withal, his soul is no more dead than his body. It is the *man*, and not the soul that must be begotten again, and born anew. We repeat, It is the man that is begotten again ; and that effected through the immediate agency of *the Father of the spirits of all flesh.* The Scripture account of all this is not more specific than it is simple. Jehovah God formed man of the *dust of the ground*, and breathed into his nostrils the breath of life ; and man became a living soul, a compound of Body and Soul,—and, hence, in Scripture language he is called *Soulical*—a physical, or soulical man. When the Lord Jesus Christ was instructing a Ruler of the Jews on this important topic, he, in complete ignorance, was bewildered and perplexed. " How," he enquired, " can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ?" Assuredly, there could be no new birth of the body. The blunder was gross :—and truly not less gross and inaccurate the phrase—the idea, that a soul is re-born, regenerated ! And who knows not that the term *Regeneration of the Soul* is a phrase and idea as familiar and common as the veriest household word. The Professor has used it in his pamphlet, we believe scores of times ; and it must be regarded as the greater, if not

the grosser blunder of the two,—greater than that perpetrated by the Jewish Ruler!

66. The man does not enter a second time into his mother's womb: No more is the soul *regenerated.* But the MAN must be regenerated. And he is so, irrespectively of any bodily or soulical influence: he is REGENERATED BY GOD'S SPIRIT,—by the Spirit of Jehovah, according to the well known declaration, "That which is begotten, (or born) of the flesh is flesh, and that which is begotten (or born) of the Holy Spirit is spirit," a spirit: and hence, the regenerated man is not what he was at his birth—body and soul merely; but he is now body, soul, and spirit: and hence the declarations of Scripture. "Whosoever believeth that Jesus is the Christ, hath been begotten of God; and every one that loveth HIM THAT BEGAT, loveth him also that is begotten of Him." Thus is Jehovah himself "the Father of the spirits of all flesh." "We have had fathers of our flesh who corrected us; shall we not rather be in subjection to the Father of spirits and live. . As then, he that was born after the flesh persecuted him that was born after the spirit, even so is it now. Hereby we know that He abideth in us, by the spirit which He hath given us." And now is the perfect, or perfected man, body, soul, and spirit, according to the declaration of the Apostle; "I pray God—that your whole spirit, and soul, and body be preserved blameless to the coming of the Lord Jesus Christ."

67. After this short criticism, permit us to put two questions: 1*st*, With the amount of Nicodemus' knowledge and information of the subject, exhibited in his conversation with Christ, what kind of instructor would this Master in Israel have proved in his discourses and instructions to his auditors and pupils? 2*nd*, With this leading error in the writer's theology,—shared alike, we admit, by nearly all his coadjutors, pastors and people,—what is the probability that his lectures and doctrines, and their's, will be more sound and useful than his?

68. And, now, before proceeding farther, it may be

useful to present a bird's-eye view of the ground over which we have traversed. . Our object has been, first of all, to present a clear and succinct descriptive sketch of THE SABBATH, as connected with God's appointment, and man's salvation. And this has been attempted under three heads; 1*st*, *The Believer's Sabbatism;* 2*nd*, *His Lord's Life, or Day*, his life hid with Christ in God; and 3*rd*, *The Lord's-day Festival—the Supper of the Lord*, on the first day of the week, seizing upon all opportunities for spiritual improvement and growth in grace; without the slightest apprehension or belief that the Lord's-day was in itself more sacred to the Christian than any other day of the week; in harmony with the apostolic declaration, "He who is strong esteemeth—(whilst Judaism was expiring)—every day alike."

69. There being a potency, not less in individual experience, to which we referred, than in contrast, we believe that the Christian Sabbath or Sabbatism, may perhaps be best illustrated by antitheses. Hence the allusion to *Adam walking with God*, and *his banishment from Eden*. Hence the fearful unsabbatism of Cain,—the striking picture of the whole world in Noah's day,—in Christ's day, as exhibited by the Jews, and, finally, at the present day, mankind lying in wickedness, and so, careless of superhuman joys, which the world cannot give, and cannot take away! "As it was in the days of Noah, so shall it be when the Son of Man cometh."

70. Well, then: Though man was created in innocence, yet he speedily fell, and became obnoxious to the Divine decree. "In the day thou eatest thereof thou shalt surely die." And Adam did die,—not spiritually, as is almost universally alleged by divines: he became liable to *natural death;* and, moreover, to that death where there is no death, "where their worm dieth not, and their fire is not quenched." And in Adam all died, as in Christ, by the wondrous work of redemption, all are made alive again. The believer passes from death to life, becomes a partaker of the Divine nature, and even, whilst still on this earth, he becomes, in a glorious sense, a denizen of heaven,—his

life, hid with Christ in God, constituting his Sabbath,—his Christian Sabbatism.

71. This, we allege, is the Scriptural account, as given by the Law of Moses, the Royal Psalmist, and the Apostles of the Lord. We repeat, it is the believer's Sabbatism, widely distinguishable from the prevailing Sunday, as it is called: the Christian withal contemporaneously, observing *the Lord's Life or Day:* not keeping one day in seven holy; but whether eating, drinking, or whatsoever doing the seven days of the week, every thing being begun, continued, ended with an eye single to God's glory, a heart devoted to his service. Once more, there is *the Lord's-day festival;* the Love feast,—the Lord's Supper, on the first day of the week—the sacred services as much as they can be enjoyed, but that without the slightest notion that that day possesses a sacredness beyond the other six days of the week.

72. All this having, we believe, been clearly and irrefragably demonstrated, we proceeded to show that the popular Sabbath, or Lord's day, in the nomenclature of many, is nothing better than what the Dutch Calvinistic divines denominated the English figment or fiction, which phrase must now be held as applicable, generally speaking, to all the religious offsets of the Anglo-saxon race, whether in the Old World or the New, and especially the Evangelical party, whether British or Foreign. The Confession of Faith of the Westminster Divines did much to popularize this idea: and Presbyterianism, now boasted of as being so much in the ascendancy throughout the world, has its full share in the guilt of this unscriptural and sinful dogma. This heresy, for we can give it no milder appellation, was, by anticipation, as well as solemn protestation, ignored and repudiated by a host of the brightest names in ecclesiastical history, from Philo, the apostle Barnabas, and Josephus, down to such men as Augustine, Baxter, and Magee; and should assuredly impose upon no one, not even upon the blind leaders of the blind.

"PHYSIOLOGY

IN HARMONY WITH THE BIBLE,

RESPECTING THE SABBATH."

THE BODY AND THE SOUL.

I.

THE BODY.

73. Having, in the preceding sections, conceded due prominence to the leading topics of Professor Miller's work, namely, *To God's Command*, *Encouragement*, and *Threatening;* also to *Man's Encouragement*, *Experience*, and *Warning*, we now overtake the latter, longer, and more speculative part of the Treatise, under the headings, I. Of THE BODY, and, II. Of the Soul.

74. Under the former of these heads it should not be forgotten that man was originally made in innocence, and for eternity: and that death was, so to speak, not natural to our race. During his endless existence—if such it had proved—the sun would have risen and set, and man, after a day of active exercise and delight, would have retired for the balmy refreshment of the night; and from this would have awaked with renewed energy, to repeat his delightful destiny in endless and ever blessed existence: his exercise being as essential to his well-being as his rest and repose.

75. The motto which our author attaches to this part of his Treatise, is this, "Six days shalt thou labour and

do all thy work:" the object and meaning of which is apparent,—to the effect, that the six days being specified, the inference may be drawn, that the seventh was to be kept holy. It should, however, be carefully noted, that the injunction here adverted to, "Six days shalt thou labour and do all thy work," was not given in Paradise, but from Sinai's Mount: and for proof of this fact—clear and overwhelming—we refer to the previous pages, which we are convinced, completely settle and exhaust the subject. (See § 32). Equally german would it be for our Lecturer to quote, from the said divine and authoritative document, the precept, "Keep the Sabbath: *every one that defileth it shall surely be put to death.*" All are agreed upon the Scriptural, the Divine authority, of this injunction; and yet were Professor Miller, or any of his party, to act upon this sacred authority, he would commit a second error; and would to a certainty, and with justice, be punished for his crime, and be subjected to the extreme penalty of the law!

76. Another demonstration of the author's views, directly bearing upon this point, is given in these words—"It is not necessary to show at length, that the fourth Commandment is binding on all time. [Indeed!! See § 32]. But the following observations may not be inappropriate. "The Sabbath was made for *man.*" It is not said for the Jewish or any other section of mankind, but for man. And it was made *coevally with man himself*, at creation! [See above, § 54] binding from the first, and binding upon all (See §§ 55–59). In the wilderness of Sinai its observance was re-inforced, and with an additional reason annexed; not merely as before, because God had rested; but also because He had brought up his people from Egypt. And, again: in the Christian dispensation, a third reason is given; "There remaineth therefore a rest or SABBATISM to the people of God."

77. Surely it is unnecessary, formally and expressly to meet these bold and random assertions. We have shown above, how the Sabbath was made for man. (§§ 17–23). Nor is it necessary again to prove, that the fourth Com-

mandment was not binding upon all times, antecedent, and yet future,—was not coeval with man himself. Sections 31 and 32, as above, treat expressly of this point; and demonstrate that the notion was most peremptorily repudiated by the entire majority of respectable ecclesiastical authors; and we expressly cancelled, as well as contradicted the dogma, by the decided testimonies of twelve of the most competent possible witnesses: as shortly expressed by the venerable Bede: "Abraham, indeed, kept the spiritual Sabbath, always resting from the servile work of sin: but that he kept any other Sabbath is unanimously denied by the fathers." *(See antea*, § 32.)

78. "The Sabbath," our Lecturer adds, "was made for man: not for the Jew, or any other section of mankind, but for man, binding from the first, and binding upon all." Than this, never was assertion made more gratuitous, incorrect, and untrue: a series of testimonies, to the opposite, more than a score—having been submitted to the reader's attention. We embody the fact in the words of the great Jewish historian: "The Sabbath is both a national or local custom, and peculiar law of the Jewish people; so given to the Jews alone, that it became a distinction between them and every other people." (See proof at length, § 54–9).

79. Again, remarks our Lecturer, "In the wilderness the Sabbath observance was RE-INFORCED." For superabundant testimony against this mistake, and prevalent error, we refer to a previous paragraph (56), and out of seven testimonies formally adduced, select again but one, the shortest, that of Irenæus, "All the multitude of the faithful before Abraham were justified without circumcision, and all the patriarchs who preceded Moses, without the Sabbath." With this clear and unmistakable testimony of such men as Justin Martyr, Irenæus, Tertullian, Cyril, Epiphanius, Augustine, Bede, &c., &c., whether, we enquire, is greater, the arrogance or the ignorance of the Sabbatarian party, which disregards the testimony of history, opposes truth, and stultifies and destroys all pre-

cious and immortal souls? This reflexion we apply not more to the Professor than to the whole of his party, and especially to those who are now so truly "The blind leaders of the blind."

80. And once more, says the Lecturer, "In the Christian dispensation a third reason is given for the Sunday observance: 'There remaineth therefore a rest [or Sabbatism] for the people of God.'" This gloss and sentiment, heretofore illustrated, fortunately bears along with it its own refutation: for the Scripture immediately adds, "and he that hath entered into his Sabbatism hath ceased or Sabbatized from his own works as God did from his." *(See antea*, § 20–1.)

THE SCIENCE OF THE SUBJECT, ACCORDING TO THE AUTHOR.

81. But it is now time that we should proceed to the more scientific portion of the Lectures; concerning which our conviction is that the Author has not been more fortunate in the handling of this latter element of his prelections than he has been in the former.

I. Assuming as his text the command, (beyond dispute delivered to *the Jews, and to them alone*,) "Six days shalt thou labour and do all thy work," we are informed that labour being entailed upon man, every one knows that it is the muscular frame which herein is chiefly exercised. 1st, The muscles themselves are improved by exercise, and, 2ndly, There is a beneficial effect produced upon the other organs of the body.

II. We are told that muscular energy is exhausted by continuous exertion. The characteristic property of the voluntary muscles is contractility, a property which may be exhausted.

III. "This contractility, or muscular power, is re-

gained," says the Lecturer, "by rest: viz., 1st, By a cessation of effort; 2ndly, By sleep; 3rdly, By Sabbaths; 4thly, By an annual period of relaxation.

IV. And what is true of the muscles, is also true of the brain. 1st, it requires exercise for development; 2ndly, It is exhausted by thought; 3rdly, It is refreshed by *(a)* cessation from effort; *(b)* by sleep; *(c)* by Sabbaths. Working men, then, are advised patiently to work by the sweat of their brow during the six week-days, for health and strength, and to abstain from weekly mundane, forbidden working on the Sabbath, in Jewish reckoning the Saturday, but by which our Author means the Lord's-day or Sunday. Students are then advised not to study secularly on the Sabbath day; and medical men and parsons are counselled how to comport themselves upon Sundays and Mondays,—the latter being to the clergy THEIR *day of rest.* "*Let them have it,*" says our Lecturer, generously. "*Let no man take it from them!*" How considerate and liberal! According to the Professor, *the Saturday* was appointed as the Sabbath-day in Eden, and at Sinai. After Christ's resurrection, the *Sunday* became the proper Sabbath-day; and now, by the liberality of our friend, the clergy are to have their Sabbath on *Monday!* Truly our Author, and his coadjutors, make sad work of this sacred theme!

82. Now let us concede for the moment that these statements were as true as we believe them to be false, we hold that *the veritable matter of fact*, as it respects the family of mankind for the first four thousand years of the world's existence, alike repudiates and contradicts the whole of this fine-spun theory. Every attentive reader of the foregoing pages will, we are convinced, feel constrained to admit this as a fact. Upon testimony that can neither be doubted, nor, we had almost said, disputed, it is ascertained that, up to the period of Noah's flood, no seventh-day Sabbath was either recognised or maintained in the world (Para. 32). With equal clearness has it been proved, that it was not less a fact, from the time of Noah until the giving of the Law on Sinai's mount.

And, hence, the Sabbath of our Lecturer for at least the first 2356 years [Hale's Chron.] of the world's history, is nothing better than a mare's-nest—a thorough non-entity. And then, with respect to the last eighteen hundred and fifty years we have demonstrated, upon testimony and evidence equally explicit, That the day set apart by the present popular dogma is a modern clerical, or rather, puritan invention, superstitiously regarded by the vast majority of its prejudiced and misled votaries as a day of solemn worship; while, after all, they display their inconsistency and transgression by devoting it, particularly in Roman Catholic countries, to amusement and profligacy. Look at the testimony given as it respects the Greek and Latin Churches. And who is ignorant of the practical working of the system every where. Thus, it is stated upon unquestionable authority, that the Parisian population indulge in these gay amusements, all Sunday, and rest from their excitement all Monday. And the same is to a certain extent notorious as it respects London, and other great cities, many of our crack mechanics returning to work only when the week is so far advanced, and their exigencies require that their coffers should be replenished.

83. But notwithstanding all this, our Professor presses the science of Physiology to the rescue: and upon it, as a firm foundation, would raise his superstructure. Wrong as we have found him in his previous views and dogmata, how is it possible he can be right in his pseudo-scientific notions? Not that there is a total and complete misstatement of truth: but that his analogical reasoning is erroneous and aberrant, leading to conclusions, illegitimate, illusive, and unsound.

84. In the second head of this section, the author states that *muscular energy* is exhausted by continued exertion—a proposition that none will dispute; whilst the third head is to this effect, that muscular energy is regained by rest: viz. 1st, By cessation of effort; 2ndly, By sleep; 3rdly, By Sabbaths, and 4thly, By an annual period of relaxation.

A corresponding statement is made in respect to the *nervous system*. The brain is exhausted by thought: it is refreshed by cessation of effort, by sleep, by Sabbaths. The soul, he adds, "rests Sabbatically in and by exercise of a spiritual kind, Godward; and its servant, the brain, must accompany and obey." From these premises he draws this conclusion,—that night is the Sabbath or Rest of the day; that Sunday is the rest of the week; and that there should also be a Rest or *Sabbath for the year!* "The Brain," he adds, "comes to resemble the material heart. It is never wholly idle; but works on, night and day, Sabbath [he means Sunday] and Saturday; but with this peculiarity that *there are shifts of work*. On the Sabbath [again he means Sunday] there should be a voluntary and continuous shift. On that day we are not to think our own thoughts; there is a Sabbatical shift. We cease from mundane *labour;* but we are occupied with Sabbatical spiritual employment." (pp. 25–6.)

85. Now, here it is clear, that the Professor stumbles and errs. Analogical reasoning requires to be conducted with caution; otherwise it often misleads. "The brain," he remarks, "comes to resemble the heart, it is never wholly idle; it works night and day." Now here is a blunder, an oversight and error in his physiology: for, whilst it is true in one sense, that the heart *always works*, it is equally, and still more true, that it also *always rests:* and it does so upon a principle which has now been established in physiological science, and which pervades not the movements of the heart only, but numerous other functions throughout the animal economy. It is the law of *alternate actions and repose*, corresponding, in a loose way, with the working—and Sabbatizing, from which our author has drawn such pregnant and stringent, such inaccurate and erroneous conclusions; the same remark applying to *the shifts* above alluded to.

86. Though of modern date, and but lately achieved, by the hard toil and painful exertions of not a few of our most distinguished physiologists, yet decided advance has been made in the elucidation of the principle alluded to,

and not a few definite ideas may be considered as correct and established.

87. No one, we believe, has more prominently distinguished himself in this arduous career than Dr Marshall Hall, concerning whose Researches Dr Carpenter remarks, "Dr Hall's discovery ranks with that of Sir Charles Bell, in anatomy and physiology, and is of still greater value in its relation to pathology and therapeutics, whilst it constitutes *a third era* in the history of neuralgia.*

This most indefatigable and successful labourer divides the nervous system of man into—

I. The *cerebral portion*,—that of sensation and volition.

II. The *true spinal*, that of the movements of injection and ejection, and

III. The *ganglionic*, that of the movement of the internal muscular organs of nutrition and congestion.

Dr Hall regards the soul as the principle of action in the *cerebrum*.

The spinal system he regards as the *vis nervosa* of Haller: its actions being always excited, never spontaneous.

And the ganglionic system, as that which regulates the action of the internal muscular organs.

Volition, he considers, as having a continued effect upon some functions; *e. g.*, upon respiration. *Excito-motary* in general, respiration is constantly modified by volition. Most of us have observed the phenomenon of deep sleep, which involves the diminution, not the cessation of the mental functions—sensation, perception, attention, and volition, are, under it, not extinct, but at their minimum.

Another function of the cerebral system is *a sense of fatigue*, akin to sleep. Both sleep and fatigue he considers affections of the cerebral system. (P. 13.)

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* Nervous System, p. xi.

Whilst sleep is the repose of the cerebral system,—the other two systems — the spinal and ganglionic, never sleep. (P. 26.)

88. These scientific principles, upon which we could willingly dwell, have been adapted, and are somewhat popularized by the indefatigable Muller.—"Muscular contractibility is subject to the general laws of animal excitability. Muscles become feeble if seldom excited to action, and a great exertion of their contractile powers always induces temporary exhaustion of it. Excitement and rest, therefore, are equally necessary for the maintenance of the muscular power. The excitement seems to cause the organic processes necessary for the nutrition and formation of muscular tissue, to go on more quickly during the succeeding state of rest. Temporary exhaustion is, however, a necessary consequence of the state of activity, action and excitement being themselves always attended with changes of the composition of the tissue."

89. Professor Miller's argument is this: "Sabbaths being rests which God intended for the muscular, nervous, and other systems of man's frame, there should be weekly, monthly, and yearly rests."—But physiology is quite opposed to this idea: because science points out, that all our functions are carried on by a series of alternate *actions* and *reposes*,—and also that these differ exceedingly in duration, according to the peculiar function that is to be fulfilled—some being longer, and some shorter in the same organ. Thus, the stomach is brought into active contractions after every meal, say—three or four times a-day, and enjoys an interval of repose, more or less long, according to the period of abstinence. The lungs are distended from sixteen to eighteen times in a minute, every fifth or sixth respiration being longer than the others. The heart beats sixty times in a minute, and between the contractions of its various parts, there are short and long pauses. Now, as these are the only rests God has provided for these organs, according to Professor Miller's argument, a prolonged abstinence would be the

Sabbath of the stomach, the repose following every fifth respiration or a deep sigh, the Sabbath of the lungs, and the long pause, of the heart its Sabbath, which would be eminently absurd. As to the general *muscular system*, so prominently brought forward by Professor Miller, it is continually contracting and reposing, according to the position of the body,—sometimes involving all the fibres of the frame, sometimes comparatively very few of them. 'Tis true that the functions of the brain are very much suspended, as are those of the voluntary muscular system, during sleep. But this is mainly owing to the partial suspension of volition; whilst, on the other hand, an immense host of muscular movements are at the same time active, to wit, all those most essential ones connected with the spinal and ganglionic systems.

90. These testimonies, from the more recent works of some of our most distinguished physiologists, will, we trust, completely neutralize the slip-shod and inaccurate analogies of our distinguished, but, as it appears to us, incautious Lecturer.

91. In section third of this chapter now in hand, the author, stating that exhausted muscular energy is regained, 1*st*, By cessation of effort; 2*nd*, By sleep, goes on to enumerate, 3*rd*, By Sabbaths, and in these words. "The Sabbath is the rest and Sabbath of the week (p. 17); and there should be *a Sabbath for the year* (p. 21). Now, this is wholly inaccurate and superfluous,—man's wisdom, or rather, folly, and not God's. If the night's rest is sufficient, as it is, or, at all events, should be, upon the six days of the week, what can make it insufficient upon the seventh day. No good reason can possibly be assigned for this. The error of the Californian gold-hunters alluded to, was that they over-worked themselves,—and not upon six days only, but upon seven; and such excess of work, however long or short, will ever prove injurious. And as with man, so with beasts. Were not seven day's work laid in six days upon the jaded horse, he could work on the Sunday as well as on any other day. And this is notoriously the practice and experience of all animals in

a state of nature. They have invariably their times of energy, and their times of repose. But that the Sabbaths are for them days of repose, has never once been insinuated, far less observed. Nor does one extravagance of this sort suffice: For Professor Miller has found out, as before hinted, that as the Sabbath is the rest for the week, so there should be also a Sabbath for the year! "During a certain part of the twelvemonth," he remarks, "let there be a cessation from ordinary labour: exerting both mind and muscle quite in a different way, and changing both air and scene. The man who is his own master *takes* this; the working man should *get* it." The latter sentiment reminds us of the adage,—"If wishes were horses beggars would ride." The Professor's benevolence is likely, we fear, to be fruitless.

92. We shall bring these observations upon the first section of the author's work to a close, with a few remarks upon its penultimate paragraph, evidently designed to be of a hortatory and practical character.

"Students!" exclaims the Lecturer—"of every age, beware of secular study on the Lord's day! He is a fool, physiologically, who studies all night. He is a greater fool still physiologically who studies secularly on the Sabbath-day" (he means Sunday).—Unquestionably, he that works all day, and tries to study all night, will soon find "That haste makes waste." But, as it respects him "who studies secularly" on the Lord's-day—I would ask, How that Christian would thrive who not only reads, but practises the apophthegm "He that is *weak* esteemeth one day above another. *Another who is strong, esteemeth every day alike.*" And it is added, "Let every man be fully persuaded in his own mind." There should, unquestionably, be no doubt, nor dubiety in reading these directions aright. They were given, it is said, in the year A. D. 57, before the necessary conclusion of the Jewish polity had arrived, and when it was allowable, in accordance with the divine revelation, that those of Jewish persuasion might still Judaize, whilst those who were not so, were, on no account to "turn again to the weak and

beggarly elements." Hence the latitudinarianism, or rather the contemporaneousness of the two practices, according to the Divine will. But that which "was decaying," at length "*vanished away:*" and then it became as sinful for the Jews, as it is for them at the present day, to manifest any preference for the sanctity of the Saturday. *Their* present transgression is heinous, as every one acknowledges. But, beyond doubt, that of the pseudo-Christian keeping his *Christian Sabbath*, is far worse. We solemnly affirm, that "It out-Herods Herod" !!

93. Nevertheless, this is the fearful counsel which is given by our Lecturer to the rising generation and to others. So he practises, encouraged, incited by our clergy and divines. "Blessing," he affirms, "is withheld, and the curse must come down." "Whatsoever soul it be," he vaticinates, "that doth any work on that same day, the same soul will I destroy from among his people." Here is actually rampant the fearful sin of Judaizing, applying to the Christian what was intended for the Jew only: and only till THE SEED should come; and which must needs apologize for, and still encourage the blinded Jew in his said unbelief and transgression. "The shaft," he adds, "is sped, and it may tarry a while on the wing; but let not that delay lull the offender into false security."

94. The Professor will please consider whether is most guilty, he that misleads, or they who follow. He who, *ex cathedra*, misinstructs, and misdirects, or he who follows in the broad way that leads to error. The souls of the youths whom you addressed in your lectures, are precious; so are those of the individuals who peruse your prelections. Your own is to yourself beyond price. Take warning, then, from those who wish you well. Study better to inform yourself on this important and much misunderstood topic. Repent, abandon, protest against the delusion: Make such reparation as you can. Instead of leading the way to false religion, error, and destruction; follow not a multitude in doing evil, but see to find the strait gate, and enter the narrow way, to endless felicity and bliss.

PART II.

THE SOUL.

95. We now proceed to the second, and by much the more laboured section of our Author's Lectures, under the title of "THE SOUL."

And here we cannot but remark, that we consider the term unfortunate; inasmuch as it is one which is not generally employed in the Science that forms the gist of the Professor's prelections.

In our standard works on Physiology, the term, like the subject, is but little introduced. It is not to be found in Müller, in Carpenter, nor in Abercrombie, in his treatise upon "The Intellectual Powers," where many allusions are made to moral and religious topics. Dr Baron Ernest Von Feuchtersleben, in his extensive work, "Medical Psychology," has not more than two or three sentences on the subject. In our Lecturer's hands we cannot but consider it as a topic which is ever jarring and confusing, far more than illustrating and instructing.

96. And no sooner do we approach this section, than we find the Author, with little ceremony, impugning the authority of Sacred Writ. In attempting to define his SUBJECT he comes to the conclusion that "the living everlasting soul of man is one indivisible whole:" and he adds,

"when the inspired apostle writes of the whole spirit, and soul, and body, he does not mean formally and philosophically to teach that the soul and spirit are each a distinct part of the man, but merely accommodates his writing to the existing phraseology, so as to include with certainty the whole *soul* however that may be expressed." (p. 32.) This, we apprehend, with correct thinking men will be regarded as an offence against scriptural authority of no trivial kind, wholly unwarrantable, if not profane. And this is not all: for not satisfied with impugning the words of Scripture itself, in this fundamental point, he elaborately attempts to make the worse appear the better reasoning.

97. But it is with *things*, not with *words* we would deal: and hence we proceed to observe, that throughout his Lectures the Professor identifies the soul and spirit: which on this sacred topic, we tell him, in as many words, is not a whit better than it would be to identify body and soul, constituting rank materialism. And to this we must add, that his error, if not the more gross, is, out and out, the more deceptive and destructive of the two. Again, we allege that his error is worse than that of materialism. And hence, before proceeding, we shall demonstrate that this is the doctrine he has taught. The leading sentence of the section now under consideration runs thus: "*The Soul, the imperishable spiritual part of man*, is here connected with his body." (p. 30.) Again, he writes: "While there is no rest for the material heart, there is both rest and refreshment for the spirit, heart, or soul of man." (p. 41.) And once more, "The soul, mind, spirit of man, (call it what you may,) grows by use." This we repeat is under the circumstances verily worse than materialism: and we say so because it so much obscures and mystifies the cardinal doctrine of *regeneration*, banishing from it every vestige of the truthful and Scriptural account: an allegation we make not against our Lecturer alone, but against the popular religious doctrine, as held by the great majority of the divinity schools, however much they may otherwise be discordant.

98. Of course this erroneous doctrine does not stand alone, but has associated with it many others equally faulty, making the evangelical and popular doctrine very thoroughly a perplexed and entangled web.

99. And here again, we consider the best course we can pursue, is to give a sketch of the truth on the point, which may subsequently be contrasted with our Author's errors.

100. God, saith the Scripture, formed man out of the dust of the ground—made his corporeal frame—his BODY, a most wondrous mechanism, dead clay: and breathed into his nostrils the breath of life, and so man become a living *soul*, a compound of body and soul. This was his original formation; "God created man in his own image; male and female created he them. And God blessed them, and said unto them, Be fruitful and multiply, and replenish the earth. This is the truth as stated in Scripture; and it is we believe the whole revealed truth." Man was thus made a compound of body and soul—two great principles, and no more; and hence, from the higher of these, he in Scripture is frequently designated *a* or *the soulical man*, ὁ ἄνθρωπος ψυχικος. In innocence he was perfect and blessed; and had such been God's high behest, he might have so continued up to the present moment, a duality, in felicity, satisfaction, and joy.

101. But man thus created, speedily fell: and from this fall, God, in his boundless wisdom and power, educed a greater good, the theme of endless adoration and praise in the heaven of heavens, with countless millions throughout eternity. Between an offended God and our transgressing race, a day's-man was found, and a scheme of matchless love devised, whereby God might be just while He justified those who believe in Jesus. "Behold," saith Jehovah, "all souls are mine; as the soul of the father, so also the soul of the son is mine: *the soul that sinneth it shall die.*" In Adam then, they all died: in Christ they all are made alive. And the question now before us, is this all important and most momentous one—How, accord-

ing to God's revelation, has this most wondrous work been effected?

102. The Divine Saviour has himself given an explanation, in words few and simple: "Except a man be begotten from above, he cannot see the kingdom of God. Except he be born of water and the Spirit, he cannot enter into the kingdom." It is with the first of these statements only that we have now to do: and simple as the problem may seem, it is associated with the stringent declaration—"Except a man be begotten from above, he *cannot see* the kingdom of God."

103. Man, as we have above had occasion to remark, was made of God a body and a soul,—these two,—and, hence, in biblical language, he is called a *soulical* man. And of this man it is expressly revealed,—"The soulical man receives not the things of God, because they are foolishness to him, *neither can he know them*, because they are spiritually discerned." How then, can the soulical man discern the all important truth? Only in one way. By his being made spiritual. And this he cannot do for himself, and still less can any other human agency, as of itself, effect it. It must be done by Almighty God. And hence the Scripture statement,—"That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is spirit." "In His book were all his members written, when as yet there was none of them." The grand instrument is a preached gospel. "The words that we speak unto you, they are spirit, and they are life." And hence the divine commission: "Go into all the world, preach to every creature: whosoever believeth and is baptized shall be saved,—whosoever believeth not shall be condemned." Thus it pleases God, by the foolishness of preaching, to save them that believe.

104. The Professor's blunder, as shown in the preceding paragraphs, consists in his confounding man's spirit, when he receives one, with his soul, and identifying these two principles, instead of recognizing them as distinct. And here it should be distinctly noted, that this gross error

and mistake, is not that of Professor Miller alone, but is shared alike by the vast majority of our so-called religious teachers, Romanist and Protestant. Thus, in THE DOUAY BIBLE, "Created in his image: this image is the soul, which is a spiritual substance."* *And Calvin:* "The soul is sometimes called spirit: when the spirit is used separately, it means the same as soul."† PRESIDENT EDWARDS thus writes: "If activity of nature be a cause why a spirit, the soul of man for instance, acts. ."‡ Mr Brown, author of the Commentary of the Bible, says, "Human souls are called spirits, because immortal and thinking substances."‖ And once more, SAMUEL JOHNSON defines the the soul to be "the immaterial and immortal spirit of man."§ Though in common parlance, soul and body may be sometimes used interchangeably, as in the phrase concerning shipwrecks, that '*a thousand souls perished*,' yet that is no warrant for such a metaphysical, or rather theological doctrine, as that the soul and body are one and the same.

105. We believe it may be truly stated, that the vast majority of our divines have accepted the above definition, more as a theological blunder than as a precise dogma. So general is the mistake, however, that there is little wonder that Professor Miller should be misled.

106. But, meanwhile, leaving these ycleped teachers, we return to our Lecturer, and perceive such blunders as the following. "*The soul born again*, receives at the moment of its *new birth*, a new life or power; and that from time to time is refreshed and maintained," &c., &c. (p. 37). What would the Professor think, if he heard any one seriously maintaining, that under the circumstances, *the body was to be born again?* This, in the confusion of the moment, was Nicodemus' mistake: "How," said he, "can a man be born when he is old? Can he enter the second time into his mother's womb and be

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* In Genesis, i. 29.
† Instit. B. i. C. xv. § 2. Allan's Transl. i. 196.
‡ Works, vol. i. 172. ‖ Dict. of the Bible, S. voce.
§ See his Dictionary, S. v.

born?" We solemnly tell our friend that the soul is no more to be born again than the body: and his blunder in this matter, is worse,—the more confusing of the two.

107. So gross and fundamental is this second error, that it is only wise most pointedly to illustrate it.

"The soul," says the Lecturer, "suffers loss. Born again, it receives at the moment of its new birth, a new life or power." (p. 37).

"The world and the flesh are joined in deadly enmity against the renewed soul of man." (p. 38.)

"How is the change made? The preliminary essential is, that there must be 'the seed,' 'the law,' the new regenerate spiritual soul.' (p. 42).

"The Spirit quickens the purchased soul. The soul so renewed, cleaves to its Saviour." (p. 43).

In these, as in many other specimens that could be adduced, the soul is represented as regenerated, an idea as alien from the truth as was Nicodemus' mistake, namely, the regeneration of the body.

108. And here again, let it be noted, that our popular Lecturer, in this particular, does nothing more than adopt the blunder of the vast majority of divines, familiar as a household word.

This assertion we shall briefly illustrate and prove.

It was an inaccuracy committed, it would appear, by the so-called fathers.

JEROME.—"Great," says Jerome, "is the baptism that lies before you, . . the death of sin, the regeneration of the soul, —*παλιγγενεσία ψυχῆς*."*

BISHOP HORNE exclaims, "How does the regenerate soul triumph in beholding this work!"†

BISHOP HORSLEY writes,—"Christ's doctrine is sweeter to the regenerated soul, than honey to the palate."‡

BURKITT writes,—"The work of God's Spirit, in the soul's regeneration, is often secret."‖

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* Hiero. Cat. Proëm., p. 8.
† On the Psalms, Ps. 92.
‡ Sermons, No. v., p. 46.
‖ Comment. on John iii. 3, 5.

PRINCIPAL CAMPBELL.—ψυχὴ means soul, mind, spirit.*

PRESIDENT EDWARDS.—"If activity of nature be a cause why a spirit, the soul of man, for instance, acts," &c.,†

JOHN BROWN.—"Human souls are called *spirits* because immortal and thinking substances."‡

ROBERT HALDANE, ESQ.—"The word 'spirit' imports either the angelic nature of the soul of man, or," &c., &c.‖

HENRY VENN.—"The immortal soul, when born of the Spirit."§

THOMAS SCOTT—"Christ came to restore men to God's image, and this was done by a new creation of their souls."¶

JOS. J. GURNEY.—"Man was created in the image of God; a declaration which involves the doctrine that an immortal spirit is his portion."**

This statement is a leading error of Quakerism.

BAPTIST NOEL.—"The work of giving life to a dead soul is also ascribed to God."††

This blunder we might illustrate, we believe, an hundred-fold: and hence, it is an error and untruth of the widest, as well as most confusing character.

109. The truth is, that the soul is no more to be regenerated, born again, or rather begotten again, than is the body. It is *the man* that is to be begotten again. Man's creation is not more simply than distinctly recorded in the sacred page. Jehovah made man's BODY out of the dust of the ground. Into this most wondrous frame of clay, God breathed into man's nostrils the breath of life, and so the dead dust became a living man, a compound of two—a body and a soul. Hence, as we have before stated, man, in his natural condition, is, in Scriptural language, denominated and described as soulical, the soulical man, ἄνθρωπος ψυχικός. So was our first parent formed, and so all the children of mother Eve to the present day: as soon as they see the light, they exhibit that they are possessed of a body and a soul.

110. Clear, then, beyond demonstration, it should be,

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* Gospel translated, &c., vol. i. p. 126. † Works, i. 127.
‡ Dict. of the Bible, s. v. ‖ Expos. of Epist. to Rom. vol. ii. p. 187.
§ Compl. Duty of Man. 3d Edit. p. 104. ¶ Bible Comment. John iii. 7–10.
** Thoughts on Habit, &c., Lond. 1852, p. 26. †† Essay on Bapt. p. 12.

that neither body nor soul can be born again! It is *the man* that is so to be begotten again, re-born: and this, as in the former instance, is effected by means of an addition. "That which is begotten of the flesh," says the Scripture, "is flesh, and that which is begotten of the Spirit is spirit," or *a* spirit. In the new birth—the RE-generation, a change is effected on man—the soulical man, quite as great as was effected on man's body by the addition of his soul. Every child of Adam is generated a soulical man; and every one who is RE-generated is made SPIRITUAL, has a spirit bestowed upon him; and now no longer is a compound of two essences or principles only, but of three. He is now, as saith the Scripture, literally made a "partaker of the divine nature." Again, saith the Scripture, "That which is begotten of the flesh is flesh, and that which is begotten of the Spirit is a spirit." "As many as are led by the Spirit of God, they are the sons of God: the Spirit itself bearing witness with our spirit that we are the children of God." "Ye are come to the spirits of just men made perfect." "God is my witness, whom I serve in my spirit." "The spirits of the prophets are subject to the prophets." Stephen said, "Lord Jesus, receive my spirit."

111. But we must now bring our "REVIEW" to a close. We believe that we have reached the Professor's limits, and we wish not to exceed them; though many additional reflections press themselves upon our consideration. We have adverted to those topics introduced into the Lectures which appear most elemental and important; and, with every kindly feeling, have endevoured to show how unscriptural and untrue many, not to say most of them really are. We have felt constrained, unsparingly, but most conscientiously, to censure various popular doctrines and practices which are much in vogue, and ardently cherished by many, as emanating from the highest authority, and of imperative obligation. These we deliberately and solemnly put into the category of those errors and prejudices, of which it was once confessed, "I verily

thought with myself that I ought to do many things contrary to the name of Jesus of Nazereth." And not only freely, as faithfully, have we aimed at pointing out error wherever it may be found: with at least equal freedom have we endeavoured as best we could, to illustrate and vindicate THE TRUTH *as it is in Jesus*. Greatly astonished, and not more astonished than chagrined, were those at the commencement of the Christian era, who, beautiful outwardly, with a zeal for God, compassed sea and land to make proselytes, and yet made them only more the children of hell than themselves! They, in self-defence, urged that there was injustice, prejudice, error, in the judgment,—they brooked not the imputation,—they opposed, repudiated, avenged the charge. The true and faithful Christian, in these latter days, looks not for a different treatment. His aim is, with a single eye, to discharge his duty as a witness for the Truth; and he makes up his mind, by God's grace, to bear the scaith and the scorn, whatever it may cost.

These things, said Christ, have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

THE END.